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Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE LIBERATION SOCIETY'S MEETINGS.

IT was exactly five-and-twenty years ago, on Wednesday last, that a Convention was held at the Crown and Anchor Tavern, Strand, consisting of from six to seven hundred delegates from different parts of the country, at which the present "Society for the Liberation of Religion from State Patronage and Control" was formally constituted. It came into being, as most of our readers are well aware, under the designation of the British Anti-State Church Association; and, in deference to the wishes of some of its more moderate friends, it took its present title about nine years afterwards. The Society has been fortunate in its Officers, in its Committees, and in its Councils. By a peculiarity in the fundamental basis of its constitution, it renews its vitality, without disturbing the continuity of its existence, every three years, and gives an opportunity to all who are interested in the object at which it aims, to come in—if they are so minded—and efface from the working power of the association all conceivable traces of cliqueism. It has, therefore, never lost the confidence of its supporters. Through evil report, and through good report; through honour and dishonour; in season and out of season, it has worked on steadily for the furtherance of its ultimate design. It has had, of course, its seasons of difficulty and of danger, or it would not have acquired the moral power which now, by the confession of its opponents, it so largely possesses. It has made its mistakes, and possibly, if it could go over its course again, would in some respects alter the line of policy which it has pursued; but, on the whole, they who were present at the formation of the Society can look back upon the quarter of a century's action, for which it has been responsible, with deep thankfulness to the Source of all Wisdom for the manner in which the growth of the movement has continually progressed, and for the almost unexpected height of success to which its labours have been permitted to attain.

On Wednesday last, the Council met under circumstances specially calculated to give pleasure, both as it regards the retrospect and the prospect. Within a few hours of that meeting, lusty and protracted cheering in the House of Commons proclaimed that the Bill for the Disendowment and Disestablishment of the Irish Church had passed the fiery ordeal of a Committee of the whole House, and had passed it, substantially unchanged. This result was all but present to the view of the numerous members of the Council who then met together. To them it already presented the aspect of a moral certainty. They were able to congratulate themselves upon the fact, that in every division which had taken place in Committee, a majority, ranging from 90 to 126, had affirmed the provisions of the measure as brought in by the head of the Government. They were warranted in the anticipation that a Bill so sent up to the House of Lords would hardly be rejected, or even modified in any of its main features, by the State-Church proclivities of the Upper House. They had reason to believe that even if the Peers were so wanting in ordinary sagacity, as to destroy or mutilate the measure, public opinion would be strong enough to insist upon getting rid of the Irish Establishment upon less indulgent terms than those now offered to it. What was the bearing—what the temper of mind, which, under such circumstances, this assembly most conspicuously displayed? No doubt, it evinced the utmost satisfaction at the victorious position in which the principle asserted by the Association had been placed in regard to one of the three kingdoms. No doubt, moreover, it saw in that triumph a prelude and a type of a still more important and extensive one. But in the midst of its joy, self-restraint, sense of responsibility, determination to perform present duties, and kindly consideration for those whose cause has suffered defeat, constituted the tone of mind which pervaded the proceedings of the Council, from first to last. There was no unseemly exultation over a beaten adversary—there was no arrogation of credit, beyond that which the worst enemies of the Association have spontaneously awarded to it. Its demeanour was modest and dignified, forbearing and reticent, in the very hour of its greatest triumph, and it gloried rather in the work that had been done, than in the part it had taken in the accomplishment of it.

We believe this to have resulted from the deep religious feeling which is at the bottom of this movement, and in which the spirit of the organisation has all along essentially consisted. The men who have given themselves to this work, have done so, for the most part, from motives which draw their strength exclusively, or nearly so, from those high considerations which are inspired into the heart by loyalty to their Divine Master. It has been no pleasure to them to have pursued a course in antagonism to the general views and sympathies of a majority of their fellow countrymen, and even, until lately, of their fellow Christians. But with their convictions they had no choice; necessity was laid upon them. They have done their best to bear witness, as opportunity afforded, to a neglected truth. They have been instrumental in bringing home that truth to the conscience of the public, so far, at least, as relates to its application to Ireland. They have been content to pass through seasons of contempt and obloquy in setting forth, to the best of their ability, the cause to which they were attached. And now that, in principle at least, they have established that cause in the face of all gainsaying, and have seen it receive recognition at the hands of the Government and of the reformed House of Commons, their gratification is—and they accept it as a sufficient reward—that their labour has not been in vain, and that in many ways, and in most important respects, they have been allowed to contribute towards the "consummation" they regarded as "devoutly to be wished." After all, they see in what is before them the working of a Power, infinitely superior to their own, upon the minds of men, and if they rejoice—as rejoice they must—their rejoicing in themselves is limited to this—that they have "done what they could."

It is noticeable as a characteristic of the meetings to which we refer—that there was no whisper of a desire to forego future duties. Others may jump to the conclusion that the work of the organisation is now all but done, and that the forces which are already in operation, suffice to bring about results commensurate with the entire scope of the Society's designs. They are not of that mind—they consider nothing done until all be done. They are in no humour to put off their armour with the first flush of success. They know well that the public opinion of this country needs further enlightenment before it will be ripe for the great change to which they look forward. Instead of relaxing their efforts, they are intent on redoubling them. The sacrifices they have hitherto made, they are willing to repeat as often as may be necessary. Their reward is in their work. Their will is to march from victory to victory without concerning themselves to divide the spoil. A long and arduous career has so disciplined their minds, and so perfected their modes of action, that it may be said of them, as the Duke of Wellington said of his Peninsular army—"They are qualified to march anywhere, and to do anything."

We most heartily congratulate the officers and members of the Society upon what they have already been permitted to achieve. We trust they will pursue their course with the same ardour of feeling, tempered by the same moderation of spirit; and with faith, not more confident, but more confirmed than ever before. We encourage them and ourselves to look forward to the ultimate realisation of all those hopes with which the cause of religious equality has up to this time been so persistently prosecuted.

THE IRISH CHURCH BILL THROUGH COMMITTEE.

JUST before seven o'clock on Friday evening the final clause and the preamble of the Irish Church Bill were passed by the House of Commons, and, amid the loud and prolonged cheers of the majority, the Chairman was, according to custom, ordered to present the report to the House. When the report is brought up to-morrow evening a number of amendments on minor points will be considered, all of which will probably be disposed of at a single sitting, and then the date of the third reading, some time after the Whitsun recess, can be fixed.

The debate and divisions on the Maynooth clause on Thursday were less important than had been anticipated. Sir G. Jenkinson, who has gained some notoriety by rushing in where his leaders fear to tread, had an amendment which raised the question whether the proposed compensation to Maynooth College should be paid out of the Irish Church surplus, or the Consolidated Fund. The ground had already

been cut from under the hon. member by the decision adopted, without a division, at Tuesday's sitting, that the Presbyterians should be indemnified out of the surplus fund; and the discussion turned mainly upon the consistency of Cabinet Ministers, and the Scotch members, who were both held to be pledged by their votes in the last Parliament against the application of the Irish Church property "to the endowment of the institutions of other religious communions." Mr. Gladstone's vindication was easy. Compensation, he showed, was not "endowment"; and the same course must be pursued in respect to the Maynooth Grant as had been sanctioned in relation to the *Regium Donum*. These grants were essentially charges for Irish purposes with which the Imperial Exchequer had nothing to do, and he ingeniously showed that, by using the credit of the Consolidated Fund in the operations of the Commissioners, the surplus would be increased far beyond the amount that the clause would take from it. Mr. M'Laren and the Lord Advocate forcibly vindicated the consistency of Scotch Liberals—the former contending that if it were proposed to pay the compensation to Maynooth out of the Imperial Exchequer, there would be an agitation throughout Scotland, which the Ministry would find very troublesome, because thousands thought Catholicism so sinful that they would object to be taxed for it, but it was a different thing to compensate it out of an ecclesiastical fund so large that the House did not know what to do with it. This style of argument, if not of a very elevated order, is, no doubt, all-sufficient north of the Tweed. Mr. M'Laren also completely answered the laboured charge of Mr. Greene, by showing that the motion for which himself and other Liberals voted last Session was directed against the "levelling-up" system—that is, the appropriation of any part of the Irish Church revenues to the endowment of the Roman Catholic Church.

The subsequent discussion on this section of Clause 39 tended considerably to weaken the feeling in favour of Sir G. Jenkinson's amendment. It was opposed by Mr. M'Arthur (a Wesleyan), in a brief maiden speech, as coming with an ill grace from a party which was willing to endow the Roman Catholic clergy by the "levelling up" process, and by Sir W. Heygate, a strong Ulster Protestant, who having agreed to compensate the Presbyterians out of the Church Fund, must, "as a matter of honesty and honour," accept the corollary. Tardily responding to a challenge thrown out from the Liberal side, Mr. Disraeli avowed his readiness to support the amendment, though "in favour of ample compensation to Maynooth." One of his own amendments had dealt with the subject, but he thought it useless to trouble the Committee with continual divisions, and had withdrawn it. With this feeble backing—very much like a snub—from the Opposition leader, Sir G. Jenkinson went to a division, and the large majority of 126 decided that compensation to Maynooth should be given out of the Irish Church surplus. Thus the Imperial Exchequer will be relieved of a burden of about 1,150,000*l.* (750,000*l.* to the Presbyterians, and some 400,000*l.* to the Catholics), which will, however, as Mr. Gladstone shows, be really saved to the Church surplus by using the credit of the Consolidated Fund.

Mr. Sinclair Aytoun, who has laboured with more zeal than discretion to arouse hostility to the Maynooth settlement, must have felt somewhat embarrassed by the previous decisions of the Committee when he rose to move that compensation should be given to the professors and students of Maynooth College instead of a lump sum being handed over to the trustees, and by having previously, on an unfitting occasion, anticipated his own arguments. Mr. Gladstone, in his very elaborate speech, had no difficulty in meeting the allegations of the hon. member for Kirkaldy that the clause as it stood constituted a re-endowment, and that the Roman Catholics were treated with exceptional liberality. To the former argument he replied that the compensation given to the Catholics was no more a re-endowment than that given to the Episcopalians and Presbyterians. The latter assertion he showed, more conclusively, was entirely unfounded, and he proved by an arithmetical computation, substantially the same as has already appeared in our paper, that an equitable estimate of the Maynooth life interests—students as well as teachers—would, if the plan proposed by Mr. Aytoun were a proper mode of remuneration, yield a sum of 300,000*l.* It was therefore for a difference of 40,000*l.* or 50,000*l.* that these elaborate discussions were now being raised. Mr. Gladstone further contended that by facilitating commutations by the clergy of the Established Church, they were leaving a million and a half, or perhaps two millions, to be harvested by the Church Body, and he reminded the Opposition that the decision of the Committee on the present clause would establish the principle on which they would next year have to deal with Trinity College, Dublin. Though Mr. Fawcett could not get over his objection to the permanent establishment of a college for the separate education of the Roman Catholic clergy, his special objections met with little external sympathy, and Mr. Aytoun's amendment was eventually rejected by a majority of 107. A number of unimportant clauses were accepted without opposition before progress was reported.

By the expedient of a morning sitting on Friday, the Government shut out the desultory amendments usual on the motion to go into Committee of Supply on that day, and ensured several hours of quiet debate upon the remaining provisions of the Bill. Clause 59, which provides for the disposal of the surplus (estimated to yield, it will be remembered, some 350,000*l.* per annum), was the topic of several hours' debate. First Mr. Pim, the member of Dublin, raised afresh the "levelling up" principle, or as it is now called of "concurrent endowment," by proposing that glebes and glebe-houses should be provided for the Roman Catholics and Presbyterian clergy, by means of the surplus. Several Conservative members, notably, Mr. Bourke, the brother of Lord Mayo, Sir John Pakington and Mr. Liddell, took the opportunity of avowing their partiality for "levelling up," while Mr. Gathorne Hardy, and Mr. Johnston, the Orange member for Belfast, condemned it. Mr. Johnston expressed his belief in the vitality of Protestantism in Ireland, and though opposed to the Bill, he infinitely preferred to see all Churches disestablished and disendowed, than to see a system of concurrent endowments. Mr. Pim, finding that his amendment was at variance with the preamble and several clauses of the Bill (which he did not desire to imperil), withdrew it. Subsequently, however, Mr. Gladstone repeated the assurance that a separate Bill would be introduced this Session, which, by advantageous terms of loan, would lighten very greatly the burden on the Presbyterian and Roman Catholic bodies in respect of debts contracted for the erection of their churches, *and facilitate the building of new places of worship*. As such loans can only be regarded in the light of gifts—for who is sanguine enough to suppose that they will ever be repaid?—the proposal is open to very grave objection, and threatens to invalidate the principle of entire separation between the State and religious bodies in Ireland which the Government have thus far so consistently carried out.

Mr. Whalley's suggestion that the surplus should be used for the reduction of the National Debt was too greatly at variance with the scope of the Bill to be seriously discussed, and equally strong objections of another kind applied to Mr. Fawcett's proposal to devote the residue to developing education and reclaiming waste lands in Ireland. Both amendments were withdrawn. Generally the Ministerial plan of disposing of the surplus—viz., to relieve suffering and misfortune for which little or no provision is at present made—met with approbation; no division being challenged on the clause. Mr. Gladstone, however, admitted the danger of the landlords getting an undue advantage from the arrangement, and he proposes that new objects, rather than old charities partially supported out of the taxes, shall have a preferential claim on the fund. The 59th Clause lays down the general principle for these eleemosynary objects which it will need separate legislation to perfect; and the Government is evidently quite alive to the importance of not playing into the hands of the clergy on the one hand, or the squirearchy on the other, in the disposal of the surplus. Some new clauses, not of any great moment, were added to the Bill, and on the names of the Church Commissioners, Viscount Monck, Mr. Justice Lawson, and Mr. G. A. Hamilton, of the Treasury—the latter a Conservative—being formally proposed, strong approval of the choice was expressed on both sides of the House.

The Irish Church Bill, which now consists of sixty-eight clauses, was three weeks in passing through Committee—no very long period for the discussion of a measure which in its principle and details was framed without any precedent for a guide, which begins a new era in our legislation, and which deals with interests of enormous magnitude. Although the vital clauses of the Bill have all been fully criticised, no substantial alterations have been made in their texture—a result due not less to the anxious care with which its provisions were originally framed than to the unity of purpose that pervades them. Nevertheless, a measure of such magnitude and complexity could hardly have escaped serious damage while passing through the labyrinth of a Committee of the whole House, but for Mr. Gladstone's thorough mastery of the whole subject, his facility in explaining the minutest details, and his inflexible decision in adhering to the guiding principle of the measure, while waiving points in which it was not involved. The passage of the Bill through Committee has been a signal triumph of statesmanlike skill, and in this legislative feat the Premier was ably sustained by the Attorney-General and Chief Secretary for Ireland. But even such leaders could not have attained so remarkable a success without the loyal, hearty, and unwavering support of a large and compact majority behind them. There can scarcely be said to be a weak point in the measure, as it has now emerged from Committee. The Opposition have altered nothing material. Their leader, long before the last clause was reached, gave up the conflict in despair, and the final challenge of himself and his followers on the third reading can only be in the nature of a formal protest for the convenience of "another place." The Irish Church Bill will go up to the Lords with all the recommendations that can be derived from careful consideration and unprecedented majorities in the Commons, and the general support of opinion out-of-doors. In consenting, according to expectation, to read the Bill a second time, their Lordships will only be acting the part of wise legislators who desire to be guided by the logic of events and the necessities of their position.

The Dean of Winchester (the Rev. Thomas Garnier) has resigned the rectory of Bishopstoke, after holding it for a period of sixty-two years, in consequence of his age and increasing infirmities. The Dean is in his ninety-fourth year.

THE IRISH CHURCH BILL, as amended in committee, has been reprinted. It now contains sixty-eight clauses. To-morrow, on the bringing up of the report, the insertion of five new clauses will be moved by Mr. Bentinck, Mr. M'Mahon, Sir Roundell Palmer, Mr. Gladstone, and Dr. Ball. Further amendments will also be moved by Sir Percy Burrell, Sir R. Palmer, Lord H. Thynne, Mr. Stapleton, Sir Hervey Bruce, and Mr. Bentinck.

THE BENNETT PROSECUTION.—The prosecution of the Rev. Mr. Bennett for heresy will not fall to the ground on account of the recent decision of the Court of Arches. On Thursday Sir Robert Phillimore, on the application of Mr. Sheppard's counsel, granted an appeal to the Judicial Committee of the Privy Council, which will be asked to decide to which court—that of the Bishop of Bath and Wells, or the Court of Arches—the case in its present stage belongs. This point settled, the prosecution will then resume its due course.

THE WESLEYANS AND THE UNIVERSITIES.—A conference was held among a few leading Wesleyan Nonconformists at the Westminster Palace Hotel on Tuesday evening, to consider the new relations in which Nonconformists would be placed towards the Universities if the bill for opening them should pass. Mr. Charles Reed, M.P., was asked by the meeting to preside, and several other members of Parliament took part in the proceedings. There was an evident desire upon the part of the Wesleyans to found a denominational hall at Oxford, but the idea did not at all commend itself to members of other Nonconformist bodies present. A committee was appointed to watch the progress of events and convene a larger meeting if it should seem desirable.

THE BISHOPS AND THE BILL.—The usual meeting of bishops took place at Lambeth Palace on Ascension Day. There was a celebration of Holy Communion in the morning, and Evening Prayer in the chapel before dinner. There was a discussion in the afternoon, which, though other subjects were mentioned, turned principally on the Irish Church Bill. Every bishop remained distinctly unfettered as to the course he should adopt, but the general feeling seemed to be that if the second reading in the Lords were allowed to pass, and substantial amendments not only adopted but insisted on, the best practical results might ensue. At the same time the danger of admitting the principle of the bill was fully recognised. This course, we understand, may not improbably be adopted by the Conservatives, though it is almost certain that some independent Peer will divide the House.

A RECTOR AND HIS PARISHIONERS.—Judgment was given on Friday by Sir Travers Twiss against Dr. Evans, of St. Mary-le-Strand, in the dispute between the rector and his parishioners as to the proposed alterations in the church. The rector wishes to remove the pews, on the ground that they are old and inconvenient, and to raise the chancel, and is willing to bear the cost of these alterations. The parishioners object to them, on the ground that they are not needed. The court held with Lord Stowell that the parishioners were the best judges of what would be for their own comfort, and, therefore, that their decision could not be overruled. The judge declined to condemn Dr. Evans in costs. The *Times* asks why such a power of restraint cannot be further extended. The alterations which are too often introduced in the mode of performing Divine service correspond very much to the revolution Dr. Evans wished to effect in the arrangement of his church. If the latter can be restrained, why not the former? Quite as much ill-will may be caused by the introduction of a High-Church cere

monial as by the summary demolition of antique pews; and the congregation have as much practical right to a voice in the one change as in the other.

IRISH CHURCH LECTURE AT BATH.—REPLY TO THE REV. HOBART SEYMOUR.—Last Thursday Mr. R. P. Edwards delivered a lecture at Bath in reply to one recently delivered in that city by Mr. Seymour. There was a very large attendance. The chair was taken by a clergyman of the Establishment, the Rev. A. Goalen, M.A., minister of the Octagon Chapel. Mr. Edwards gave a very able analysis of and reply to Mr. Seymour's lecture, speaking for two hours, and sat down with great applause. In acknowledging the vote of thanks the reverend chairman said:—He had come forward to occupy a place to-night—in which in one sense he found himself much alone—because he felt that the policy they were met to support was one based upon the principles of truth and justice, which were the foundations of piety and true religion, and that a Church so resting was the only Establishment worth caring for. (Cheers.) He believed that the days of the Irish Church as an Establishment were numbered; but as long as it proved right, true, and faithful to the eternal principles of their religion it would never die. (Applause.) All were subject to the accidents of the passing hour, but establishment or disestablishment could not make or mar the truth. It behoved them all, therefore, to look only to the maintenance of truth and justice, and be comparatively indifferent to the consequences. (Loud cheers.)

RIVAL PREACHERS.—An extraordinary scene was witnessed in the market square at Nottingham on Sunday evening. Mrs. H. Law, a lady who professes herself a free-thinker, addressed a congregation of upwards of three thousand persons, denouncing in vehement terms all forms of religion and creeds. Mr. Dupe, "a converted butcher," who is the leader of a sect of Christians having a chapel in Canaan-street, got on a cab and called upon his followers, who had mustered in great force, for a hymn. The call was responded to, and the free-thinking lady's voice was drowned for a few minutes. Three other preachers placed their stands around the cab from which the lady was speaking, and the din was literally deafening. Some of her opponents collected a quantity of cabbage-heads, and one was flung at Mrs. Law with so true an aim that she only escaped being knocked out of her cab by dropping her head. Two well-defined hostile parties were now drawn up. The lady's supporters seemed more numerous than her opponents, and each seemed equally determined on a fight, when the mayor, with a body of police, appeared on the scene, and compelled the crowd to disperse. The lady free-thinker, not to be defeated, repaired to the new market in Burton Leys, where she preached upon the French revolution as a noble attempt to enfranchise the mind of man, until a smart shower dispersed her congregation.

AN ARCHDEACON ON THE ENGLISH CHURCH.—The Ven. Archdeacon Musgrave commenced his annual visitation of the Archdeaconry of Craven on Monday. Addressing the clergy of the district at Skipton, he spoke of the Act for the compulsory abolition of Church-rates which, under the specious pretext of a compromise, swept well-nigh everything away without any appreciable compensation in return. He, however, recommended that wherever circumstances were favourable the new law should be brought into full and practical operation. The aggressive sacerdotalism of the Ritualists he designated as the most daring and defiant of all the disturbing elements within the Church. Much as they might see in the composition of Parliament to cause them to doubt its fitness to deal with questions of theological dogma or ritual, it might become a necessity to invoke its interposition if the Church were to be saved from internal convulsion and disruption. It was perhaps too late, he observed, to repeat to any advantage the ominous warning in a former charge with reference to the then impending onslaught on the Irish Church, or to analyse the influences under which public men were confederated in a common sacrilegious revolution and an unhallowed sacrifice to the exigencies of political expediency. Still, all was not lost when man had done his best to humble the Church and sever its connection with the State, and despoil it of half its possessions. The Church would not be left without resources for its spiritual work, or without authority to form its future constitution and government, without the security of law to enforce its rules within its own communion Holding still to the same pure faith embodied in its formularies, free from the suspicions which hung around it in the days of its ascendancy, carrying on with unimpaired fervency the duties of its sacred mission, there was encouragement to believe that it would rise to more than former blessing.

Religious and Denominational News

Mr. A. F. Joscelyne, R.A., of New College, and London University, has accepted a call to the pastorate from the church at Nether Chapel, Sheffield.

The Rev. D. Jehu, of Alfriston, Sussex, has accepted an invitation from the church and congregation at Wittybrook, Coventry.

The Senate of the University of Glasgow have, by a unanimous vote, conferred the diploma of Doctor of Divinity on the Rev. Nathaniel Haycroft, M.A., of Leicester, formerly of Broadmead Chapel, Bristol. The rev. gentleman graduated at Glasgow in 1845.

BUNGAY.—On Saturday afternoon the first stone of the Bungay new schools was laid by Sir Shafto Adair, Bart., in the presence of a large concourse of persons gathered from all parts of the eastern counties. After the hon. baronet had laid the stone the Rev. W. Carey, Independent minister, delivered an inaugural address, and the company adjourned to the Corn Hall to luncheon. The chair was occupied by Mr. Charles Childs, and short addresses were delivered by Mr. Andrew Johnston, M.P.; Mr. Charles Reed, M.P.; Sir Shafto Adair, Bart.; Mr. J. J. Colman, Mr. E. Grimwade, and the Revs. J. Colborne and W. Barrett. The proceedings were of the most enthusiastic character.

JUNCTION-ROAD, UPPER HOLLOWAY.—A laudable effort is now being made to relieve the recently-erected Congregational Church in this suburban district from the embarrassment of its heavy debt. The liabilities entailed by the erection of the church and schools have remained, after former efforts to decrease them, at something over 4,000*l.*, and it has recently been determined if possible to reduce that amount by 1,500*l.* before March, 1870. For this purpose a meeting of the congregation has been held at which it was announced that the Metropolitan Chapel Building Society had consented to contribute 250*l.* towards the debt, S. Morley, Esq., M.P., 50*l.*, in addition to his previous large donation, and that the pastor (the Rev. William Roberts) had himself given the handsome sum of 200*l.* The Revs. Samuel Manning and Mark Wilks were present on the occasion, and expressed their warm approval of the project. The congregation, notwithstanding previous efforts, have cordially responded to the call made upon them, and the new fund already amounts to about 1,000*l.*, and the people of the Junction-road Church are not without some hope that friends elsewhere interested in the success of free churches, will aid them in their work.

RAGGED CHURCH AND CHAPEL UNION.—The annual meeting of this Union was held on Wednesday evening in the lower room of Exeter Hall, Major Webber Smith in the chair. The report was read by Mr. Merrington. It stated that there are upwards of fifty stations in and around the metropolis. Mothers' meetings, penny banks, and gatherings for recreation were promoted to bring the very poor out of their seclusion. The adoption of the report was moved by Mr. G. Kirkham, and seconded by the Rev. W. Tyler, who, though there was no financial statement given, stated incidentally that there was a small balance due to the treasurer. The Rev. C. J. Whitmore then moved, and the Rev. G. M. Murphy seconded, the following resolution:—"That this meeting is deeply impressed with the conviction that there is yet very much to be done in that department of Christian effort to which this Union is pledged, and for which it has been formed. Nor is it less impressed with the conviction of the suitability of the principles of this Union, if properly worked, to accomplish the objects which they have in view." The resolution was carried, and the meeting terminated with a vote of thanks to the chairman.

PROTESTANT DEACONESSES.—The formation of a new community, to be known as "The Evangelical Protestant Deaconesses' Institute and Training Hospital," was celebrated on Saturday afternoon, May 1st, in the grounds of the building at Tottenham, which is to be the head-quarters of the new sisterhood. A luncheon was given in a tent erected in the grounds, and this was followed by a public meeting, over which Mr. Samuel Morley, M.P., presided, and in which the Rev. Mr. Hale, vicar of Tottenham, the Rev. T. Binney, the Rev. A. Hall, the Rev. Mr. Wallace, Dr. Laseron, and others took part. The new institution is an offshoot of an orphan home founded by Dr. Laseron, a retired medical practitioner at Tottenham. Some time ago, having received many applications for nurses to attend the sick-beds of the poor, the doctor determined to establish a Deaconesses' Institution. A small house at Upper Edmonton was converted into a cottage hospital, and soon filled with patients, and applications for nurses again poured in. Dr. Laseron then made his case public, and soon found persons willing to help him. Mr. John Morley gave the house and grounds, and built a hospital within them, and this was the place opened on Saturday. The institution is described by its founder and director as "a voluntary association of Christian women for the performance of works of active benevolence, such as the nursing of the sick and training of the young." The deaconesses wear white caps and aprons, with dark-coloured dresses and bonnets. They will attend the hospital, the orphans' home, and other institutions connected with them, and will nurse in private families, when asked to do so, upon certain conditions. They must be addressed as "sister," and be allowed sufficient rest, exercise, and quietude. Travelling expenses, board, &c., must be provided, but no charge is to be made for their services. The deaconesses are to be of all ranks, receiving maintenance from a common fund; private means, however, to be left at the possessor's uncontrolled disposal. Evangelical principles, and "a satisfactory recommendation from the pastor of the church to which they belonged," are mentioned amongst the qualifications for admission. It is expected that each sister will promise to remain at least five years in the service of the institution, unless unforeseen events compel her withdrawal. Candidates for admission must be over seventeen and not more than thirty-five years of age. They must not be engaged to be married nor have any intention of making such engagement. The community is modelled upon the principles of the principles of the well-known establishment at Kaiserwerth, on the Rhine, and the lady superintendent at Tottenham was ten years at that place.

Anniversary Meetings.

THE BIBLE SOCIETY.

The anniversary of the British and Foreign Bible Society this year was signalised by the completion of their new premises, which stand near the old site. They have cost 36,500*l.*, the whole of which, with the exception of some 500*l.* has been subscribed. The building is a handsome piece of architecture, substantial, roomy, elegant, every way suitable to the magnitude and dignity of the work which is to be carried on within its walls. The Italian style has been adopted, and the building covers a quadrangle, having a frontage of 115 feet and a depth of 70 feet, with a height of five storeys. The occupation of the new house was signalised by special services. Of these a sermon in St. Paul's Cathedral, by the Primate of the English Church, formed the fitting commencement. The choir of the great Cathedral was filled at three p.m. on Monday, May 3rd, with a congregation consisting largely of clergy and Nonconformist ministers, with the dignitaries of the Cathedral. Amongst the visitors whom the occasion had attracted was M. Edouard de Pressensé, and in the prebendal stalls sat the Rev. Thos. Binney and Dr. Stoughton, along with Lord Shaftesbury, Lord Charles Russell, the Dean of St. Paul's, and several canons of the Cathedral. The Lord Mayor and Sheriffs of London were also present. The Archbishop took for his text Eph. vi. 17, "The sword of the Spirit, which is the Word of God."

A devotional service was held on Tuesday afternoon at the society's house, as a dedication of the new premises to the important work for which they have been erected. The Earl of Shaftesbury presided, supported on the platform by Lord W. Russell, the Rev. T. Binney, the Rev. Dr. Cumming, Rev. W. Cadman, Prebendary Marshall, Rev. D. Wilson, Prebendary Auriol, Rev. J. C. Harrison, Rev. W. Tyler, Rev. W. G. Lewis, Rev. Carr Glyn, Rev. R. Gunnery, Mr. G. F. White, Mr. J. Kemp Welch, Mr. J. Finch, Dr. Wood, Mr. Soul, Mr. Foster, &c., &c. There was a numerous attendance of ladies and gentlemen, who nearly filling the spacious warehouse which had been cleared out for their reception, the dimensions of the library being deemed inadequate for the occasion. After a hymn had been sung, a portion of Scripture read, and prayer offered by the Rev. W. Cadman, the Rev. T. BINNEY addressed the meeting, and in the course of his remarks said that the society had to encounter opposition from the first; there would always be those who would take exceptions to any movement.

It was amusing to read some of the old objections. An objection in regard to the society's work in India was thus stated:—"They were doing the greatest injury to the inhabitants of India, because they were disturbing their religious convictions." That was the very thing the Gospel came into the world to do—to disturb the religious convictions of those who by reason knew not God, but had changed the glory of the living God into a lie, and bowed down and worshipped the work of their own hands. "The sword of the Spirit," which they heard so eloquently set before them by the Archbishop of Canterbury in his excellent Protestant sermon, was also the sword constructed by the Spirit and put into our hands wherewith not only to disturb, but to root out, erroneous religious convictions. One objection to the society was that it did too little, because it did not give another book with the Bible; and another was that it did too much, because it was said out of the sixty-six books that made up the whole Bible there were not above seven in the Old Testament and eleven in the New that could be trusted to be read by the common and unlearned people. Those who study the Bible must know best that it has heights which the mind cannot reach, and depths which it cannot fathom, nevertheless they believed in a whole Bible, and in the Bible as a book for the people. Those who are unlearned and unstable in the wisdom of the heart may wrest its contents to their own destruction, but by the way in which it represents spiritual truths it meets the ordinary minds of the community. He attended last week to hear a Roman Catholic priest preach upon the Bible, and he was pained with the utter irreverence of the discourse. It was *Punch* in the pulpit; the speaker seemed to desire to say whatever would make the people laugh. He declared that the Protestant Bible was a falsehood, an imposition, a forgery, and a piracy; and that when Luther was told of the forgeries and interpolations that he had put into the Book, his answer was, "I am Doctor Martin Luther, I am above priests, and popes, and the universe; I am equal to St. Paul; I have as much right as St. Paul to put in the Bible, to add to it, as he had!" Where he obtained his authority for such an unfounded statement he (Mr. Binney was at a loss to know.

Mr. Binney concluded by announcing a donation of 200*l.* from Mr. Samuel Morley, a cheque for which he handed to the chairman, along with a cheque of 10*l.* for himself towards the building fund.

Lord Shaftesbury being compelled to leave the meeting to attend his duties in the House of Lords, the chair was taken by John Bockett, Esq., and it was mentioned that the debt remaining on the building was less than 1,000*l.* A second hymn was then sung, and a prayer offered by the Rev. W. G. Lewis.

The Rev. C. KEMBLE, in addressing the meeting, said the Bible Society, in the first place, was British, and nobly had it done its work in supplying the destitution which once existed among so many in being deprived of the Word of God. The price of Bibles had been marvellously reduced. Instead of 4s. 4d. being the cheapest price for a Bible, and 1s. 4d. for a Testament, the Bible was now sold for 6d. and the New Testament for 2d. With the exception of the city of Rome, all Europe is now open for the reception of the Bible; so likewise is Asia. The work which had been already accomplished placed them on a vantage-ground for that which remained to be done; success in the past should be encouragement for the

future in their endeavour throughout the world to lift up the revealed Word of God as a standard for the people.

A hymn was then sung, and the Rev. Joshua Harrison engaged in prayer. Copies of the Spanish Bible and Testament were exhibited, and a contribution of 100*l.* from a lady in the meeting was announced. The Spanish Testament is to be sold at 2½d.

The Rev. Dr. CUMMING, in his remarks, alluded to the recent discovery by Tischendorf of the Sinaitic MS. A comparison of this with the Alexandrian and Vatican manuscripts evidenced that all the diversities in reading were not worth the trouble of collecting; where a difference in reading seemed a little more important than in other places, it was in favour of evangelical truth, as in the Revelation, where, instead of "Blessed are they that do His commandments," it is "Blessed are they that have washed their robes in the blood of the Lamb." A learned dean once stated his objection to the plenary inspiration of the Bible, and alleged as an objection the various renderings in the gospels of the inscription on the cross. He had forgotten, however, that the inscription was in three languages, and it was now discovered that Mark copied from the Latin, John from the Hebrew, and translated it into Greek, Luke copied the Greek, and Matthew combined all three in one; so that, instead of this being an argument against plenary inspiration, it proved to be a strong argument in its support. He trusted that in the work before them they would keep in the fore-front the Bible itself, rather than the organisation established for its diffusion.

The doxology having been sung, the Rev. D. Wilson pronounced the benediction.

THE ANNUAL MEETING.

The annual meeting was held on Wednesday in Exeter Hall, and as usual attracted a very large gathering. The platform was quite filled by clergymen and ministers of all denominations. The chair was taken at eleven o'clock by the Earl of Shaftesbury. The Rev. William Jackson opened the proceedings by prayer and by the reading of the Scriptures—the 72nd Psalm being the portion selected for the occasion.

The Rev. S. BURGESS read the annual report, which, after alluding to the necessity of Divine aid in the society's undertaking, referred to the completion of the new house in Earl-street. The total expenditure, it was stated, would fall within the estimate, and it was believed that the ordinary resources of the society would not be taxed with any portion of the cost. The commemorative sermon by the Archbishop of Canterbury, and the devotional service in the new premises, were next adverted to, and the report stated that a copy of the Bible had been presented to all the workmen who had been employed for any length of time on the premises, whose demeanour, it was added, had been throughout most creditable to themselves. Allusion was next made to the presence at the meeting of the principal foreign agents of the society, who had been specially invited for the present occasion; each gentleman rising as his name was mentioned. The foreign work of the society was then passed rapidly into review. Referring first to France, the report glanced at the prevailing ignorance of the Scriptures in that country, and stated that the society was pursuing its usual course and with hopeful results. The circulation during the year has amounted to 133,077 copies. In Belgium 5,750 copies have been circulated by colporteurs, and 5,031 copies through other channels. In Holland the issues for the year have been 24,741, of which 14,858 have been sold by colporteurs. During the quarter of a century of labour in that country which has just been completed, the number of copies of Bibles and Testaments issued has been 397,000. In Germany, the largest sphere of the society's operations, the circulation has amounted to more than 300,000 copies. Steps were taken at the inauguration of Luther's monument at Worms to erect a Bible-stall, and 359 copies of the Scriptures were sold on that occasion. Referring to Austria, allusion was made to the impiety and immorality openly paraded in that country, and to the necessity for a more extensive circulation of the Scriptures; and an appeal was made for funds in order that the society may increase its staff of colporteurs, one only being at present employed for every 4,500 square miles. After some encouraging statements from Denmark, Norway, Sweden, and Russia, the report alluded to the new opening presented in Spain, and the efforts the society had made to circulate copies of the Scriptures among the Spanish people. Great difficulties, it was stated, have been experienced in this work, arising from fiscal rather than from religious considerations, the Spanish law forbidding the introduction of books printed abroad. New editions have been accordingly printed, or are in preparation, in Madrid. One of these is an edition of a million Gospels, for which a special fund has been raised. A network of depots has been established throughout the country, and in some of them the supply has been already exhausted. The amount of subscriptions for Spain has reached 4,500*l.*, the liabilities being 5,965*l.* Alluding to home labours, the report stated that in no year except that of the Jubilee have the aggregate receipts reached so large a sum as during the past year. The receipts from ordinary sources for the year ending March 31, 1869, have reached the sum of 176,489*l.* 5s. 1d., including 98,160*l.* 15s. 4d., applicable to the general purposes of the society, and 78,328*l.* 9s. 9d. receipts for Bibles and Testaments. To this must be added 1,500*l.* 10s. 7d. received for the China Fund; 3,645*l.* 0s. 4d. for the Special Fund for Spain; and 6,317*l.* 13s. 9d. further contributions to the Building Fund; making a grand total of 187,952*l.* 9s. 9d. The ordinary payments have amounted to 173,542*l.* 13s. 1d.; and adding the sum paid on account of the Jubilee, China, and Spain Funds, the total has reached 178,139*l.* 10s. 4d. If to this sum be added 9,397*l.* 12s. 1d. paid on account of the society's new premises, it will be seen that the total expenditure of the year has amounted to 187,537*l.* 2s. 5d. The society is under engagements to the extent of 98,651*l.* 18s. 2d. The issues of the society are as follows:—From the depot at home, 1,129,518; from depots abroad, 1,011,002—2,140,620 copies. The total issues of the society now amount to 57,210,485 copies.

After a few brief and hearty remarks from the CHAIRMAN,

The Archbishop of YORK moved the adoption of the report, and said it had been thought desirable on that occasion, when the Bible Society had entered upon a new phase of its most useful existence, that the two archbishops of the English Church should say a word on the subject, and should wish it God-speed. The Primate had spoken the day before, and he now cheerfully had his say. In allusion to Mr. Tauchnitz's edition of the New Testament, the one-thousandth volume of his English reprints, the Archbishop said—

The reason of that is this—there is a great publisher in Germany who had reprinted for the use of the English people living abroad, and for the use of the Americans, almost all the English classics; and when he had come to the 999th volume of his great series, he said to himself, "I will give to the English people, in gratitude for the patronage they have given to me, the thing that they love the most: I will give them a copy of the New Testament printed with the uttermost care and sell it at a price which cannot remunerate me." (Applause.) But the point of my story is this, that the book which was published two or three months ago has been so much appreciated on account of one peculiar feature in it, that the English public, instead of receiving it as a present, has paid for it as a matter of business, for, instead of selling it by eight or ten thousand, it has sold now some 30,000 copies; and the publisher, in spite of himself, finds he has been enriched thereby. Well, my friends, and what does this mean? Why, it means that there is an almost passionate avidity amongst our people to read and study the Word of God. The peculiar feature of this volume is that, besides the whole text of the New Testament, there are two or three lines at the foot of the page which show the variations of the three greatest manuscripts that have ever been discovered. You may, perhaps, wish that there was no such thing as variation talked of. But I tell you that no volume would do more than this volume which I hold in my hand to confirm our confidence in the text of the New Testament as we have it, because, although there are variations, yet you have on one hand manuscript authority for the New Testament such as exists for no other ancient book whatever, and, on the other hand, these variations of copying and the like, such as they are, affect no doctrine, but leave the substance of the blessed New Testament to us entirely intact. (Applause.)

The society had circulated 57,000,000 copies of the Scriptures since 1804, and had produced the Bible in thirty languages which had never before been reduced to writing.

I have no doubt that of the fifty-seven millions of copies that you have circulated some have lain wasted; but I have also no doubt that, in the case of thousands, tens of thousands, and hundreds of thousands, those pages have been opened, have carried peace and comfort to suffering souls, have taught people news about salvation which without them they would not have known; and I say that that is the justification of this society in the course that it has been taking. That is the encouragement to this society, and I trust, if the world last so long, an encouragement that will endure for generations to come. (Applause.) I should have the assent not only of all who are here present—who, by the fact that they are present, accept the Scriptures as the Word of God—I should have the assent of all men of science and thinkers. I have seen it in their pages again and again: they say there will be no new religion. Out of Christianity, these thinkers say, we must construct a philosophy that will serve us, but no new religion is to be hoped for. I agree in that, and I say that, as the philosophies are very unsatisfactory to us now, so they will be in their own nature very transient and perishable. But the Word of God which we have in this book is neither transient nor perishable. You, when you carry this book to the remotest corners of the earth, are carrying the last utterances of the Holy Spirit to sinful men—you are carrying that which has been a hundred times spoken of as ruined and defeated and overcome by the reasonings that have been applied to it, but which comes to us as fresh and unaltered as it has always been, and will so come up amongst our children and our children's children. (Applause.) So, then, I do, in conclusion, wish the Bible Society God-speed. I do earnestly wish, now that it is entering on a new house, it may receive new support, and develope fresh activity; and I do earnestly commend it to the thoughts, the prayers, and the liberality of all Christian people. (Applause.)

The Earl of Shaftesbury here left the chair, which was occupied during the remainder of the meeting by Dr. Smith, the late Bishop of Victoria.

H. HARTLEY FOWLER, Esq., in seconding the resolution, said that the Bible Society had ever received from the Wesleyan body the most uniform and staunch support. He could confidently assert that to whatever other overtures that denomination might lend a ready or an unwilling ear they would always, in the future as in the past, loyally and liberally respond to every invitation which summoned them to the support of this society, which united all sections of the one Catholic Church, in the circulation of that volume which was the charter alike of every Christian Church and of every Christian nation. (Applause.)

The Rev. Canon PAYNE SMITH, D.D. (Regius Professor of Divinity at Oxford), moved:—

That this meeting desires once more to acknowledge the goodness of Almighty God in the blessing which has rested upon the efforts of the society during the past year, and recognises, in the enlarged sphere of labour which God has opened to it, especially in Spain, a fresh call to perseverance and prayer.

In the course of his speech, the rev. gentleman said that there never was a time when the Bible was so critically examined and in such a spirit of hostility to its claims as in the present day.

There is not a word of it that is not carefully scanned and scrutinised in the hope of finding something that may seem at first sight inconsistent with our *à priori* ideas of what a revelation ought to be. Unless the Bible were the Word of God I do not believe that it could have endured so searching a criticism. There is, however, no longer among us that firm agreement in the great principles of the Reformation which there ought to be. There are some who are ashamed of the word Protestant, as if we ought ever to be ashamed of protesting against error, or as if we do protest against anything but that which we believe erroneous and contrary to the Word of God. As a clergyman of the Church of England, I cannot but be a Protestant, because I promised at my ordination to do my best to drive away all false doctrines, and I am not ashamed of a word which embodies a duty that I have in the most solemn manner taken upon me. (Applause.) But I do not believe that the symptoms to which I have referred really prove that there is any retrogression. When a river is flowing very rapidly along you are sure to find a good many nooks and corners where the waters flow the other way, but that is no proof that the main stream is not flowing along its proper bed. On the contrary, the faster the waters flow along their proper bed the faster also will be the back water in certain places that flows in a contrary direction. (Applause.) I do not believe that Protestant or Reformation principles are in the least danger. I cannot believe that in a country where the Word of God is so often read and valued as it is in this country, there can be any real danger. If there is any danger it is in that while we are circulating the Bible and talking a great deal about its value, we do not use it as we ought. The principles of the Reformation will be in danger when the Bible is unread upon our shelves, or when those of us who may read it do not live according to it. But if the Bible begins to lose its hold over us, I have great fear that the tree of God's grace that has been watered by the blood of martyrs and the tears of confessors will droop and die. But I trust such will not be the case, and I would earnestly impress it upon you that it is not simply by giving the Bible to others, but by using it readily ourselves, that we shall best carry out the principles of this excellent society. (Applause.)

The Rev. Dr. SCHAFF, of New York, next addressed the meeting. He read some interesting details of the labours of the American Bible Society, and then proceeded:—

The value and extent of usefulness of this society cannot be measured simply by what it has done directly in the diffusion of the Word of God, but also by its indirect labours in giving birth to a large number of similar societies all over the Protestant world, which co-operate with you heart and hand in giving the pure Word of God to the millions of the human race. And I believe that our English Bible is the strongest bond of union which holds together the different branches of the great Anglo-Saxon race—(applause),—to which are mainly entrusted the fortunes of future Christianity. Our common Protestant Bible is our daily food in America and in England. From it we are taught from Sabbath to Sabbath every duty to God, to ourselves, and to our fellow-men. This Bible constitutes a stronger bond of union between Great Britain and the United States than even our common language and our common literature, much more than any settlement of the Alabama question, however satisfactory—(applause),—or any other passing political difficulty, because it is a Divine bond of union, and not a human bond. The Bible is the best preventive of international wars; the Bible is the best settler of all international disputes. The Bible unites us in the most holy ties, and unites us all to one great common Saviour. In the same proportion in which we are impregnated by the Bible spirit we feel as brethren to each other, and are raised far above the distinctions and rivalries of nationality, of race, of sect. Jesus Christ is the conqueror of ages, the Divine harmony of all human disharmonies. As far as we are one with Christ, we are one with one another. And what is the Bible but the great embodiment of the Spirit of Christ? What is Christ but the central light and life of the Bible from beginning to end? (Applause.)

The Rev. W. MUIRHEAD, in moving a vote of thanks to the various officials of the society, said that he had been acquainted with its operations in China for more than twenty years, and had had much to do with the publication and circulation of the Bible there. China was a wonderful country, and had been made what it was by means of a book—the Chinese Bible, or classics—consisting of a series of some thirty or forty volumes, which have been handed down from a remote antiquity, and are universally read and studied. Hundreds and thousands of schools are to be met with in all parts of the empire, and in every one of them these classics are found to be the text-book. There is no hesitation in the matter of their adoption—there are not two opinions on the subject throughout the whole country. The teachings of these classics lie at the root of the moral, intellectual, and political life of China. These Chinese classics form the occasion of the pride and prejudice of the people, and we are to account by means of these books for the aversion which they feel to foreigners and their antagonism to anything like change and innovation.

It is these books that are the most fruitful cause of the atheism and the religious indifference that we find in the country, as well as of the nature and the hero worship which everywhere abounds. So far as the old theology of China is concerned we are persuaded of the ancient monotheism of the country. God is spoken of as the Supreme Ruler, possessed of every attribute, and demanding the veneration and worship of every living creature; but in after ages men arose in the country and added their views of things, their comments to this native Bible of China, and perverted its ancient teachings by turning away from the personality of the only

true and living God to something which they denominated fate, reason, destiny. Instead of speaking of the Supreme Ruler they now talk of heaven and earth, and these, in fact, are the Supreme Divinities in China. The sages have now temples erected to them in every part of the country, and every man, woman, and child in China deem themselves highly honoured by being permitted to consider themselves the followers of Confucius and being allowed to worship at his shrines. In these books we find no clear insight into the moral condition and the future final destiny of man. It appears that according to the Chinese scholars man was born originally good, and he has in himself, as well as in the teachings of the classics, the means of personal rectification. Yet there is one striking remark that we meet with in the course of studying these volumes, and it is to this effect, that, when a man has committed sin against heaven, then there are no means at his disposal whereby he may entreat pardon, salvation, and eternal life. The future is altogether hid in obscurity. The greatest sage of which China boasts gave no instruction in the matter, and when one of his disciples inquired as to the condition of the dead, "Why," he said, "we know nothing at all of life; how possibly can we know anything of death?" The ultimate result of these books is this—to fix and to stereotype the nation in the present condition of things. There is no element of vitalising power, there is no progressive influence connected with these volumes in any sense whatever; and in consequence of the devoted attachment of these untold millions of China to their sacred classics they are now no better than they seem to have been hundreds of thousands of years ago, and there is no power at all in the inane system of Buddhism which has sprung up by its side; so that if we want anything like vitality or improvement in the condition of one-third of the human race we must look to something beyond this, and we find it in the teachings of our blessed and Holy Scriptures. (Applause.)

The speaker then described the work performed by Dr. Morrison and Dr. Milne in the translation of the Bible and the revision or new translation completed in 1847 by the late Dr. Medhurst, which was admirable beyond expression. The Bible Society had heartily co-operated in the scheme of the venerated John Angell James, for publishing a million copies of the New Testament. No less than 750,000 copies had been put through the press. Then came the difficulty of putting this mass of books in circulation. It was done partly by native converts, partly by European colporteurs. There were eighteen provinces in China, each of which is on an average as large as Great Britain; and among the villages and towns and cities of no less than sixteen of these provinces had the Word of God been widely disposed of. From the southern to the northern parts of Manchuria the whole country had been gone over, some thousand miles more or less of Chinese Tartary or Mongolia had been also traversed, and hundreds of copies of God's Word had been availably distributed in the more distant empire of Japan. Mr. Muirhead then turned to the question of the treaty with China and its proper interpretation.

Reading this copy of the Chinese treaty in the native language, it is distinctly stated that at the treaty ports and in every other place the merchant and the missionary shall be at liberty to do what they please. At the same time, keep this in mind, that the Chinese Government were not fully aware of what they actually did when they allowed these words to be penned, and I am not responsible for their views and feelings in the matter. They supposed, no doubt, that they were compelled to insert these words in the treaty, and they would do their best afterwards towards the nullification of them. I might here remark in addition that, allowing the Chinese Government to be honest to the last degree in the insertion of such words as these, I question if they have the power to restrain their people from troubles and difficulties into which they were likely to get with the foreigner, whether he was a merchant or a missionary. But the most strange part is this, that the very framers of the treaty—I am speaking of our English authorities—seem to have been quite astonished at themselves at the insertion of these words. One of them, when he found that the words "the ports and every other place are now thrown open for the merchant and the missionary," was resolved, if possible, to make a better English translation, and so he said "at the ports and elsewhere." But let me speak in particular of a very honoured name, Sir Harry Parkes. No sooner was the treaty concluded in Pekin than he came down to Shanghai, and, as an old friend, he paid me a visit. I was talking to him about the facilities and advantages which we seemingly were to enjoy in connection with the late reformed treaty, and I asked him specifically, "Are we at liberty to settle in every part of the empire, and do as freely in China as the Chinese would be at liberty to do in our own country?" And he decidedly answered, "No." "And why is this?" was the next question. He said, "Sir, in coming into contact with the Chinese authorities, we were perfectly astonished at their inanity. We were confounded, and we went as far as we possibly could. We found that if we had advanced another step, and demanded greater privileges and rights, the whole empire would have toppled down upon our heads, and we ran away from it." Now, dear friends, in attempting the evangelisation of such a great empire as China, it is simply necessary to know what is the length of our tether. Are we at liberty to go through all parts of the country and reside and settle, or are we not? I rejoice to say that a new treaty is about being made, and probably will be concluded at the close of the year. I only hope that there will be no ambiguous sentences in connection with the new treaty, and that there will be no occasion whatever for anything like a gunboat coming to the assistance of the missionaries. I may here recal one further statement of the honoured gentleman to whom I have alluded. He said—"Allowing that you had the freest privileges in going into the country, such is the state of things, such is the feeling of antagonism on the part of the Chinese towards foreigners, that you would meet with difficulties and trials and dangers on every hand." And let me tell you that the more we have prosecuted our Bible and missionary work these trials and dangers have been met and endured. It has been no very pleasant thing many a time on entering into the cities of the interior of China to be met by a great crowd of people, many of whom were irritated beyond expression at seeing foreigners in their midst, and they have been inclined to treat us in a very rude and insulting manner.

Mr. Muirhead then gave several instances of the good that had resulted from their labours, and had been told by a Japanese priest that in the interior of that country (who had studied the Bible) that there were forty or fifty people in the interior of Japan who were anxious for the knowledge of Christianity. The Scriptures were invaluable to them in conjunction with their missionary work in the native churches of China. They had about some 5,000 converts, many literati and most intelligent men, and it was the Bible and the Bible alone that could meet the wants of the case. (Applause.)

The Rev. Dr. WILKINSON, of Birmingham, in seconding the resolution, referred to the success of the society in circulating the Bible at home, which was equal to the circulation of all the rest of the world.

The Rev. CHARLES KEMP, of Bath, in moving a vote of thanks to the chairman of that evening, said it was not one of the smallest successes of the British and Foreign Bible Society that it not only served to bind together all the various denominations of Christians scattered throughout the land, but also furnished the means for the united co-operation of all persons found in every rank in the varied social grades of which society in England was composed.

GEORGE WHITE, Esq., in seconding the resolution, said that their debt was now reduced to 500*l.* on the new building, and it was hoped that during the anniversary services of that week, it would be entirely expunged.

In responding, Bishop SMITH spoke very highly of the work prosecuted in China by Mr. Muirhead, and congratulated the London Missionary Society on having so efficient and able an agent.

SUNDAY SCHOOL UNION.

The services in connection with this anniversary were held last week. The Rev. Dr. Edmond preached the annual sermon at the Poultry Chapel on Tuesday evening. On Wednesday evening the Rev. J. P. Chown, of Bradford, preached to senior scholars in Finsbury Chapel. On Thursday morning the annual conference was held in the Lecture-room of the Society in the Old Bailey, Mr. Burge in the chair. A most excellent paper was read by Mr. J. A. COOPER, of Birmingham, on "Local Unions, and how they can be made more useful to the Schools." Some valuable hints were thrown out by Mr. Cooper and by many practical teachers. About 100 country unions were represented.

The annual meeting was held on Thursday evening in Exeter Hall, and the crowd which thronged the spacious hall in every part proved the undiminished interest with which the operations of Sunday-schools continue to be regarded by the Christian public. Every available space in the body of the room, gallery, and platform, was occupied. The Hon. A. F. Kinnaird, M.P., President of the Union, was announced to occupy the chair, but, being detained in the House of Commons by his Parliamentary duties, Mr. J. S. Wright, of Birmingham, presided. A hymn having been sung, the Rev. Robert Robinson supplicated the Divine blessing on the engagements of the evening.

The CHAIRMAN, in the course of his opening address, said that Sunday-school teaching was at this time very different to what it was thirty years ago, but a much greater alteration would be found necessary in the future.

If he rightly understood the signs of the times, he believed that before long the time would arrive when it would not be necessary for Sunday-school teachers to give any attention to teaching the elements of knowledge, for that work would be done by means of a system of national education. However they might differ as to the mode by which this was to be done, it was an object which every true Englishman and Englishwoman should esteem very highly, and desire that the time would soon arrive when every child in the country should know at least how to read fluently, to express his feelings in writing, and do simple sums of arithmetic. They might disagree as to how this should be done, whether as a denominational system, or denominational and secular, or secular alone, but all must feel agreed in this—that we can no longer remain in the position in which we are, the opprobrium of other civilised nations, and by which we are fostering vice. When this altered state of things came about he did not believe that the work of the Sunday-school teacher would have been completed; on the contrary, he believed that there would be a much more important work to occupy their efforts. They would probably have in their classes youths of quicker intellects, sharpened intelligence; but unless that education were sanctified and influenced by moral teaching little good would be effected. But with this quickened intellect on the part of the scholars there would be a larger demand on the intelligence of the teacher.

The Chairman then called attention to the question of rating Sunday and ragged schools, a judicial decision having been given that these buildings, which have been so long exempt, are rateable, unless Parliment interferes to exempt them. These were institutions for making better fathers and mothers. If they wished additional taxes, instead of placing burdens upon such institutions, let them place them upon the public-houses, music-saloons, and theatres, for these were the places where paupers and criminals were made. He invited those present to put forth those energies which on former occasions been found so potent, to relieve these institutions from such impositions. (Cheers.)

Mr. GROSER read an abstract of the report, the first part of which gave some interesting statistics regarding the progress of the movement which the Union had been established to promote in foreign countries. The number of metropolitan auxiliaries, it continued, was now eleven, and of country unions 160. In the former there were 719 schools, 16,097 teachers, and 181,319 scholars; in the latter, 2,797 schools, 69,367 teachers, and 524,899 scholars, making totals of 3,516 schools, 85,464 teachers, and 706,218 scholars, and showing an increase over the numbers of last year of 136 schools, 1,956 teachers, and 13,350 scholars. The committee recorded an increase in the return of business. The sales during the year had amounted to 21,179*l.* 2s. 7d., being 410*l.* 17s. 3d. in excess of the return of last year. The income of the Benevolent Fund had amounted to 1,956*l.* 12s. 8d., and the expenditure to 1,963*l.* 2s. 6d., leaving an overdrawn balance of 6*l.* 9s. 10d. The subscriptions for the Contidental Fund had amounted to 236*l.* 9s. 9d., and the expenditure had been 353*l.* 8s. 10d., so that the balance in hand, which had been 436*l.* 19s. 3d. at the commencement of the year, had been reduced to 320*l.* 0s. 2d. The committee were making exertions to procure the repeal of the obnoxious statute which subjects Sunday and ragged schools to the payment of rates.

The Rev. J. P. CHOWN, of Bradford, proposed the first resolution, bearing testimony to the loss which the Union had sustained in the removal by death of Mr. Watson and three other members of the committee, and expressive of an earnest hope that other active friends of the Union may be raised up to emulate their fidelity and perseverance. Mr. Chown passed a high eulogium upon the character of Mr. Watson, who had been prominently connected with that Union for half a century. He had seen the Sunday School Union when it was like a little seed, and had witnessed it grow to a noble tree, whose branches stretched to the antipodes, overshadowing and blessing the world, a tree whose fruit was the bread of life, and its leaves for the healing of the nations. They could not estimate the results of a life like his, but it was their happiness to believe that they were perfectly known and tenderly treasured up by that Saviour to whom his life was dedicated. (Cheers.)

The Rev. Dr. STOUGHTON, in seconding the resolution, said his memory frequently lingered over the happy hours which he spent in the Sunday-school; but pastors and teachers were co-partners. In the church at Kensington they were in the habit of receiving many members who obtained their first religious impressions in the Sunday-school; and he regarded Sunday-school teachers as his colleagues in carrying on the great work of the ministry. How many there were who found excuses for abandoning their work as Sunday-school teachers; but in Mr. Watson they had one who persevered in Sunday-school work for fifty years. He was happy to know that there were men who had become honourable and distinguished in Parliament, who still continue to be Sunday-school teachers. He believed such was the case until very recently with the present occupant of the woolsack; and he was not sure whether he had even yet given up his attention to that work. (Cheers.)

The Rev. M. C. OSBORN, of City-road Chapel, moved the second resolution, directing attention t the baneful effects of a certain class of periodical literature. He was not of the number of those who looked back to the "good old times." He ventured to think that these are the good old times; the world was never so old as it is now; the former times were the times of the world's infancy, childhood, and youth. He did not believe in making men moral by Act of Parliament, although legislation might be brought to bear to close the drinking-shops on the Lord's-day, and to assist Mr. Knox in purifying the Haymarket; nor did he believe that education, apart from religion, would cure the evils of society. Neither secular education nor temperance societies go down deep enough to reach the root of the mischief, which was that children were born in sin and sapen in iniquity. He believed in the conversion of the children, and desired to see Sunday-schools becoming a greater agency in the work of conversion. One of the problems of the day was, What is to be done with the elder scholars? His reply was, Get good teachers for them and good rooms. (Applause.) All the agencies of the times are bidding for the young. Scepticism, Popery, and Ritualism, care comparatively little for the adults if they can get hold of the young. Let the teachers in our Sunday-schools be more than ever zealous in preserving the young from the snares around them, and in leading them to give their hearts to Christ. (Cheers.)

The Rev. P. J. TURQUAND, in seconding the resolution, referred to the prevalence of a vast amount of literature of a vicious tendency which was eagerly sought after by many of the young. By the perusal of that fast, flashy frippery which was much in request among factory girls, shop girls, and others, from eight to eighteen years of age, there is deposited in their minds the seed of wrong, which only requires the hot sun of temptation to fructify it in order to the development of vice. Dr. Chalmers had well described the expulsive power of a new affection. When the prophet was told there was "death in the pot," some poisonous herb which had been thrown into it, his directions were, "Bring meal and cast therein." So he would say, Bring the young to the Bible, and lead them to take an interest in its contents: that will satisfy the mind, and conscience, and the heart, and give a taste for a healthful rather than a demoralising literature. (Cheers.)

Mr. DANIEL PRATT rose to propose the adoption of two petitions to the Legislature—one in opposition to the proposal for opening the British Museum and National Gallery on Sundays, and the other for continuing the exemption of Sunday and Ragged-schools from rates. He said he regretted very much that a reformed House of Commons had been asked by an Irish member, Mr. Gregory, to sanction the opening

of museums; and he still more regretted to find that the proposition was favourably entertained in high quarters. When a deputation upon the subject waited on the Home Secretary, Mr. Bruce reminded them that he had already voted for opening museums, and said he had not altered his opinion. He (Mr. Pratt) regarded the Sabbath as a great blessing, and the Sunday-school teachers as specially concerned to preserve the character of that day, and he trusted they would speak out upon this question, and let their representatives know that this great scandal would not be permitted. The other petition arose out of the following circumstances:—Some three years ago Mr. Justice Blackburn gave an opinion that in rating to the poor-rates there must be no exemption of any kind of property, except places of worship. The parochial authorities had acted upon this, and had imposed rates which would have the effect of shutting up many of the poorer schools. Mr. Charles Reed had introduced a bill, which had been already read a first time, the object of which is specially to exempt Sunday and ragged-schools from payment of rates. (Cheers.) This bill was down for the second reading on the 16th June. He had spoken within the last two weeks to two members of the Cabinet, and not the least important of them. He had spoken for about ten minutes to Mr. John Bright, who had borne testimony that the Sunday-schools had done more for England than all her statesmen and all her warriors. (Cheers.) Mr. Bright told him that this question was one of great difficulty, and the great men on both sides of the House were of opinion that there must be no exemptions, and that therefore the schools must pay. He asked the Sunday-school teachers to say no to such a proposition. (Cheers.) On the previous night he had spoken to the Right Honourable the President of the Poor-law Board, who said it was a very wide question, to which he (Mr. Pratt) replied, "It is a wide question, and depend upon it you will find it so. The width of this question is three million scholars taught by voluntary teachers." Every school detached from a chapel or church was declared liable to rating. He would suggest that if Parliament would not grant this exemption all the Sunday-schools in the land should be registered as places of public worship, and then they could not be taxed. (Cheers.) Unless this exemption was carried many of their schools would have to be closed, and perhaps their Bibles and Testaments and forms be seized to pay the poor-rate. Let them petition and arouse public opinion upon the question, and take as their motto, "At it, all at it, always at it," and by promptitude, union, and perseverance they would succeed in preventing their schools being burdened with this tax. (Applause.)

Mr. GENT, Secretary of the Ragged-school Union, in seconding the resolution, said seventeen ragged-schools had already been rated, and the united amount of those rates was a sum of 260*l.* (Cries of "Shame.") What was the financial condition of many of those schools? Of ragged-schools sixty-six are in debt already to their treasurers to something like 2,000*l.* This rate would be the last straw breaking the camel's back; and this was to be applied by legislation.

The petitions were put to the meeting, and carried unanimously, amid loud applause, the chairman in each case being instructed to affix his signature on behalf of the meeting.

A vote of thanks having been presented to the gentlemen who had filled the chair during the evening,

The Hon. A. KINNAIRD (who had been detained, but had some time previously taken the chair), in responding, said although he had not been able to be present at the commencement of the meeting, and must again return to the House of Commons, he was there to express his undiminished attachment to the work of Sunday-schools.

A hymn was sung, and the Rev. Dr. STOUGHTON closed the meeting with the benediction.

IRISH EVANGELICAL SOCIETY.

The annual meeting of this society was held in Finsbury Chapel on Monday evening, Charles Reed, Esq., M.P., occupying the chair. The chairman spoke previous to the report being read, and said that he was requested to do so, it being hoped by the time he had finished his remarks, there would be more there to listen to the report. He referred to the fact that Ireland had never been treated as she ought to have been. She was part of the United Kingdom. She was only divided by a narrow strip of water, but few thought of visiting her shores. Our countrymen would travel across the continent, and visit every place of interest, they would go across the ocean to other lands to pursue their researches; but seldom, if ever, would they pay respect to their sisterland. If they would make a tour there it would well repay them. It had beauties which no other land possessed, and the journey was a most comfortable and pleasant one. Their history was a sad one—a history of centuries. A history showing a long black list against this country, and the results of our wrong-doing was coming home to us. Owing to our oppression Ireland was very much degraded. He knew the Irish from experience. He had mixed with the people of the North of Ireland very much. It is said the Irish are given up to Popery; we are the immediate cause of it. It is said they are steeped in poverty; we are the cause of it. By various means we have helped to bring about these things. The Irish were a Catholic population; 1,000,000 only of the whole population were Protestants. Nothing had been done toward the reclamation of the people from Catholicism to Protestantism. The Congregationalists have been on the ground in small numbers, testifying to the true religion and without State pay. They had been despised and looked down upon; but he saw no reason to be discouraged. He wanted the churches of England to put themselves in a better position. He felt that their consciences were not clear as to the work. He remembered the time when that chapel manifested far greater interest in the evangelisation of Ireland than it was doing at present. He wanted the association to hold a respectable position among those who were trying to redeem Ireland.

The Rev. W. TARBOTTON then read the report, which was of a very encouraging character. The net receipts of the society last year were 2,763 13s. 4d. and this year they have risen to 3,428*l.* 14s. 7d. As some unusually large legacies, however, have contributed to this, the committee cannot permit themselves to relax, and they earnestly trust that neither will the friends of the society generally withhold all efforts that are needful for enlarging the society's income. The legacies were regarded as a gratifying indication of Divine approval of the extended efforts contemplated, and it was hoped that very soon the society's income would be at least 5,000*l.* per annum. Interesting accounts were given, showing how vigorously the work was going on through the various agencies of the society. Great difficulties had to be encountered, and not the least was the hostility of various members of those Protestant bodies whose political status the legislature was about to alter. In this matter the brethren in Ireland needed the special support and sympathy of their friends in England. All the evangelists of the institution were working with success, and the report concluded by expressing a joyful confidence in the future of Ireland. The committee regard the changes impending in that land as full of promise, and that when those changes shall have been consummated, true and Scriptural Protestantism will have a fairer field, a brighter prospect, and a more speedy triumph. They believe that, the walls of separation broken down, the different battalions of the same great Protestant army will fraternise and unite against the common enemy as they had never done before. They long for the time when those who acknowledge the same Saviour shall meet and work and fight for Him side by side.

JAMES SCRUTTON, Esq., now took the chair, in place of Mr. Reed, who had to leave for the House of Commons, and after the names of the officers of the society had been read, the Rev. FRANCIS TUCKER, B.A., addressed the meeting. He said that Ireland was the question of the day, and happy would the day be which would settle the question. He looked on the map and saw England and Ireland side by side. Ireland appeared a child's crib by the side of mother England. The child had become restless and disturbed, and the heart of the mother was sorely grieved to find out the cause. She had all a mother's feelings for her child. She would turn her crib over and diligently search for that which was causing misery to her child. And if some unlucky nurse had perchance left a pin sticking into its flesh, which hurt its little feelings, joyfully would the mother pluck the thorn out and carefully guard against such mismanagement again. He believed there were none there who sympathised with the Mayor of Cork; but they all sympathised with the wrongs of Ireland, and he said all honour to those Ministers, the Gladstones and Brights, who were exerting themselves to redress those wrongs. (Cheers.) The Irish were the most generous-hearted people on the earth. They were generous of their breath—they gave more breath to every word they uttered than anybody else. If they were wealthy most lavishly did they use that wealth. And of their blood they cared not how much they spilled. Their blood was of the best hue. When oppression and tyranny attempted to crush out their just liberty it was soon warmed in retaliation; but that same blood was as warm and as strong in friendship and affection. This society had nothing at all to do with the Pope, but everything to do with the Papist. He hoped they would get men for the society who were thoroughly earnest in the work of evangelising Ireland. In conclusion he believed that if the triple tyranny was taken from Ireland she would be happy. That triple tyranny was the Papist, the Protestant, and the landowner.

JAMES TOWNLEY, Esq., next addressed the meeting, and said it behoved every Englishman to remember Ireland. We owe that country a debt of gratitude, and we ought practically to show it. It was to our advantage to do this, and it was our duty. He thought the best way of showing their interest in the welfare of Ireland was by doubling their subscription to that society. They would then practically sympathise with the woes of their sister land. It had been mentioned in the report that the committee hoped the income of the society would reach 5,000*l.* a-year. He thought it would not require much to double that sum. Very little effort would place that association in a position whereby it might prove a far greater benefit and blessing to Ireland than it now was.

The Rev. J. WHITE, of Belfast, was the next speaker. He said it was certain the Irish were not a forgotten race. They had become very notorious lately. He believed they had in a great degree gone mad from the Mayor of Cork down to the poorest peasant that tilled the land; but he had great hope for his country. Truth must prevail. It only wanted a fair field, and then it would exert its beneficial influence. Ireland would always have some wrongs to redress. When they had settled those they were now engaged in, another crop would come up, and still another. He would give them a bit of advice: Give Ireland only what was right and send her about her business.

The meeting was afterwards addressed by the Rev. J. B. WYLIE, of Kingstown, and the Rev. A. KING, formerly of Dublin, and a vote of thanks to the chairman terminated the proceedings.

WESLEYAN MISSIONARY SOCIETY.

The proceedings of this anniversary commenced at eleven o'clock on Monday, May 3rd. Exeter Hall was by that hour quite filled, platform, hall, and gallery. Mr. W. M'ARTHUR, M.P., occupied the chair, and introduced the business of the meeting.

The report, which was read by the Rev. G. T. PERKS, stated the total home receipts for the year at 109,661*l.*; affiliated conferences and mission districts, 32,722*l.* 8s. 5d.; colonial grants for schools, 3,865*l.* 10s. 5d.; total receipts, 146,249*l.* 7s. 8d.; expenditure, 146,071*l.* 13s. 2d.; leaving a small balance towards the liquidation of the accumulated deficiencies of former years, which remain a burden on the society to the amount of 19,000*l.*

It is the peculiarity of the Wesleyan Missionary Society, said the report, to embrace within its operations diverse fields of labour, which in other churches are usually carried on by separate societies. It is an Irish Society, having missions in the sister island. It is a Continental Society, with missions in France, Switzerland, Germany, Italy, and Spain. It is a Colonial Missionary Society, having from the beginning been largely engaged in missionary labours among British colonists, first of all in North America, and afterwards in South Africa and Australia. It is a Missionary Society for the Heathen with missions in India, Ceylon, China, Western and Southern Africa, the West Indies, to the North American Indians, and the natives of Polynesia. The Irish Mission occupies 27 stations, and maintains 53 schools, in which 1,697 children are educated. The missionaries, 32 in number, are under the direction of the Irish Conference. The Continental Missions have two objects in view—first, the spreading of spiritual religion among the nominal Protestantism of France and Germany; secondly, these missionaries are endeavouring to introduce the light of the pure Gospel to the Papists of France, Germany, Spain and Italy. The work in France and Switzerland is under the direction of the French Conference. Thirty missionaries are employed. The number of church-members is 1,979, and of scholars 2,600. The English work at Paris, Rheims, and Boulogne employs 3 missionaries and reports 113 members. In Germany there are 1 English minister and 10 Germans actively engaged in the endeavour to introduce spiritual life into a dry and barren orthodoxy, and to contend with the prevalent neology. Openings in Bavaria and Austria invite the extension of this mission. Italy is receiving as much assistance as means will permit. On 14 stations or circuits 2 English and 10 Italian ministers are labouring, and 709 church-members, with 698 children in 10 day-schools. Head-quarters are—Padua in the north and Naples in the south. The Colonial Missions are the first in which Methodism engaged beyond the British Islands about 100 years ago. Of this mission one grand result is the Methodist Episcopal Church in the United States, which numbers its ministers by thousands and its adherents by millions. The Canadian Methodist Church is another result of this mission. Self-supportant as a Church, it has its missions under the care of its Conference, which employs 191 missionaries, and reports 16,722 members. The Eastern British American Church, which occupies Nova Scotia, New Brunswick, Cape Breton, Prince Edward's Island, Newfoundland, and the Bermudas, has within its borders 127 circuits, 160 ministers, and 15,193 members. Most of these circuits are mission stations in the proper significance of that word. Labrador is visited yearly in the fishing season to minister to the large companies who at that time are located there. The South African Missions, within the colonies of the Cape, Natal, and the Dutch Republics, employ 69 missionaries and report 11,414 members, with 6,134 day-school children. These missions are so mixed up with the missions to the colonial natives, and with the mission in Kaffirland, the Bechuana country, and Natal, that their statistics cannot be separated. Few missions have been on the whole more satisfactory. The Australian Colonies, under their own Conference, comprehend the settlements in New South Wales, Victoria, South and Western Australia, Queensland, and Tasmania, with the missions in New Zealand and Polynesia. They report in the missions 123 ministers and 27,164 members, with 59,308 day-scholars. Of these missions Tonga is nominally Christian, so is also New Zealand, though the native churches have been much broken up and the societies dispersed in the recent wars. Fiji, though much progress has been made, is yet the stronghold of heathenism. The missions in countries purely heathen, or but partially or only recently recovered from heathendom, are the most interesting. The missions to Ceylon and Continental India, in Madras, the Mysore, Calcutta, and Lucknow, though they report no large accessions of converts, are in a state of great efficiency. There are in India and Ceylon 62 missionaries, 2,184 members, 8,278 day-scholars. The mission in China, at Canton in the south, and at Wuchang in the centre of that populous empire, is making steady progress. In Western Africa, including the Gambia, Sierra Leone, and Cape Coast, our missionaries are labouring in a climate unfavourable to European health. The returns give 22 missionaries, 7,734 members, and 3,909 scholars in the day-schools. The mission to the West Indies, comprising Jamaica, Honduras, the Bahamas, Hayti, British Guiana, and the Windward and Leeward Islands, is by no means the least interesting. Although these are colonies with a large colonial population, they also include much purely mission ground. The missionaries are 90 in number, and report 41,600 members, an increase of 3,156, and 13,418 day-scholars. The mission at Hayti is all but broken up by the civil war which prevails.

The *Watchman* gives the following sketch of the subsequent proceedings:—"Mr. M'Arthur having, after a hearty welcome, taken his seat, Mr. Wiseman gives out the 699th Hymn, and when this has been sung, Mr. Gervase Smith offers up an earnest and deeply impressive prayer. Then Mr. M'Arthur, in a speech which gives to the subsequent speakers many a point, and which elicits loud cheers as he dwells on the fact of his being the son of a Methodist

preacher, and evokes deep sympathy as he alludes to the honoured men whom death has removed during the year (Dr. Smith, of Camborne, and Joseph Blake, of Harrow), deals with the work done at home and abroad. And this appropriately leads to the report. The President of the Conference proceeds to deal with many points of it, not forgetting to give several sharp hits as he goes along. His strongly-felt affection for the Methodism of old is very apparent in his firmly-phrased speech; and his graceful allusion to Dr. Raleigh is well-timed. When Dr. Raleigh rose, probably the interest felt in him, and the critical curiosity as to what he would say, especially by ministers on the platform, somewhat daunted the vigorous Scottish spirit which afterwards showed itself as the words fell from his firm lips. But his speech was a good one, and the touch of humour which marked the sentence—'When I see the up-turned faces of an assembly like this, and observe the beating of that unity of purpose and feeling, I am almost sorry I was not born a Methodist; but there's no help for it now, and I hope you are charitable enough to believe that I am the next best thing"—was rendered the more striking from the pleasant accent which accompanied its delivery. The Doctor strewed the ground with a poetic figure or two, as did Captain Bickford Smith, who was received with loud cheers in memory of his father, and whose earnest speech led most effectively to the introduction of Dr. Crook, from Waterford. A touch of his respecting Dr. Raleigh and the Independents was very racy. His speech—Methodistic to the core—made a great impression, and the loud cheers which greeted him as he resumed showed that he made his mark. Mr. Allen, M.P., evinced his interest in the cause by his earnest and devout tone; and then came Mr. Walton. Mr. Armstrong was placed at a disadvantage after this speech, though his line of thought was exceedingly suggestive; but the speaker who followed (Dr. James) took his hearers captive instantly. His speech, at first a vigorous and uncompromising defiance to Rome, towards the close shapes itself into one of loving religious exhortation. But he sways his audience all through, cheer after cheer greeting him when he resumes his seat. Of course Dr. Jobson and Mr. Shaw were well received; but an ovation, peculiarly fitting to the day, took place when Thomas Jackson rose. The venerable face, the whitened hair, the broad brow, the kindling eye—all were of the loved of Methodism. This was seen instantly, when the whole assembly rose to greet "the old man eloquent" still. This graceful tribute to one of the patriarchs of Methodism its sons knew full well how to pay, and as the voice of the veteran was heard how many hearts went with the speaker. A bold front ever he has when he speaks of the English Bible. And then he said, "I believe I have attended every annual meeting of this society, with one single exception, from the year 1821."

BRITISH AND FOREIGN SCHOOL SOCIETY.

On Monday Lord Russell presided at two meetings in connexion with the British and Foreign School Society, the London establishment of which is in the Borough-road. The first meeting was for the examination of the boys, and there were present at these interesting proceedings a very large and fashionable audience. The examination was directed by Mr. W. Ball, and the examiners were Mr. Saunders, Mr. W. C. Barber, Mr. Fitch, and Mr. Langton, the master; and it is due to the lads to say that they answered questions which would have puzzled older heads in a manner which gave great satisfaction to Lord Russell, to the council—among whom were the Rev. Hugh Allen, Mr. Hugh Owen (of the Poor Law Board), Mr. J. H. Barclay, and the Rev. G. Joad—and the whole of the audience. Lord Russell addressed the lads in a kindly speech. In the afternoon the usual annual public meeting was held. Earl RUSSELL in his opening speech dwelt upon the importance of national education as constituting the best security for free institutions and against external dangers, and hoped that, if not this year, at least next year, that security would be obtained. He thought that any system of education should be accompanied by a course of religious teaching, although at the same time it might be practicable for Government to establish a system of secular education in places where the spiritual wants of children would be looked after by their pastors and parents. The secular schools supported by the State should not be schools deprived entirely of religious instruction, but should be connected in some way or other with some religious institution. His lordship also spoke in favour of carrying out, under certain circumstances, the rating principle, and said he had received statistical accounts from a friend of his, showing that a rate would not only be so small as to be no burthen, but it would amply suffice to educate thousands of children. Lord Lyveden, who moved the adoption of the report, deprecated any compulsory system, on the ground that it would interfere with the voluntary principle, which had already effected so much good.

From the abstract of the report for the past year, which was read by the secretary, Mr. Alfred Bourne, it appeared that 76 students had left the training colleges to take schools in various parts of the country, and 98 candidates had been admitted; that the number in residence up to Christmas had been 169, and since, 191; that the college at Stockwell was quite full, while at the Borough-road there was only eleven vacancies. Of 169 students presented for examination in December, not one failed. In the schools under the direct control of the committee, 1,300 children received instruction from seven teachers, and nineteen pupil-teachers. In three of the schools the students in training had been regularly employed in teaching under supervision. The principal subjects of instruction are reading, writing, arithmetic, Scripture history, grammar, geography, and drawing. The boys have also been taught animal physiology. The girls have been also taught domestic economy and needlework. The general operations of the society had been carried on vigorously. To assist in the work of education at home grants of books and materials had been made to the managers of 75 schools. The depository had offered facilities for the purchase of school requisites at greatly reduced prices. Teachers had been sent to take temporary charge of 43 schools, which would otherwise have been greatly injured, if not altogether closed. Permanent teachers had been provided for 134 schools. Agents had been employed to give needed assistance in the several districts, conducting public examinations, attending meetings, and aiding in the establishment of new schools, of which seventeen, with accommodation for 3,250 children, had been opened in South Wales alone during the year. Thirty colonial and other schools abroad had received grants of books and school materials, and teachers had been provided in several cases.

From the financial statement made by the Treasurer, Mr. J. G. Barclay, it appeared that the money received from all sources, without including the balance in hand at the beginning of the year, amounted to 13,486*l.* 12s. 11d., the payments, inclusive of legacies invested, being 13,635*l.* 6s. 5d. In the list of donations the name of her Majesty the Queen appeared as the donor of 100*l.*, and the Duke of Bedford gave a like sum.

Lord LYVEDEN moved the adoption of the report, and on its adoption the proceedings closed, with thanks to the chairman.

RAGGED SCHOOL UNION.

The twenty-fifth annual meeting of the Union was held on Monday evening at Exeter Hall, the Earl of Shaftesbury presiding. Among those present were Sir R. W. Carden and the Revs. W. Curling, H. S. Brown, J. P. Chown, B. Preece, G. Llewellyn, and J. H. Wilson, Captain Eastwick, Mr. J. Payne, and Mr. Joseph Wright. The proceedings commenced by the singing of a hymn and the offering up of prayer.

Mr. GENT, the secretary, then read the report, which, after stating that during the whole period of the existence of the Union its meetings had been presided over by their present noble chairman, set forth the progress it had made in promoting the educational necessities of the lowest section of the London poor. During last year the number of schools was 191, of scholars 32,104, of voluntary teachers 3,419, of paid teachers 419, and of paid monitors 581; but these figures related only to the metropolis. In the provinces ragged-schools were being started in almost every place where they were needed; and similar efforts were being made in foreign countries. Seventy new operations had been organised during the past year; and the only obstacle in the way of an increased attendance at the Sunday-schools was the want of voluntary teachers. Bible-classes were conducted in most of the schools. The scheme of the Union embraced clothing clubs, shoe clubs, blanket loan clubs, coal clubs, sick clubs, burial clubs, and barrow clubs, all of which were favourably reported of. Weekly dinners were in the greater number of instances given to poor children; but some were required to contribute a penny or a halfpenny towards the fund. The children were observed to improve in health, to have better tempers, and to be more ready at their lessons by reason of these dinners. During the year 728 scholars' prizes had been awarded. Mission services were conducted in 98 schools, with an average attendance of 6,368 persons; mothers' meetings were conducted in 94 schools, attended by an average of 3,389 members. There were 110 penny banks in operation, with 28,672 depositors, who during the year had deposited 10,404*l.* Bands of hope for inculcating temperance had been formed, and a Sunday-rest band had also been established, the members of which were pledged to abstain from buying, selling, or otherwise causing unnecessary labour on the Lord's-day. A favourable account was given of the Shoe-black Brigade, whose earnings last year amounted to 8,830*l.*, making during the 18 years the system has been adopted a total of 79,878*l.* In relation to the finances, the report stated that, while the number of schools and of scholars had increased, there had been a diminution of income, the receipts of last year of the whole schools being only 30,000*l.*, while those of the preceding year amounted to 33,500*l.*; the finances of the parent society, however, were more satisfactory, the receipts being 5,718*l.*, and the payments 5,661*l.*; still the year's united income of the schools and parent society amounted only to 35,729*l.*, while the united payments were 36,668*l.*

The CHAIRMAN said it gave him pleasure to announce that the meeting would be addressed by gentlemen from Liverpool, Manchester, and Bradford, who were all co-operating in the great movement which had taken its rise in the city of London. His experience led him to declare without fear of being gainsaid that a more noble or a more Christian movement was never begun in any age or country. He believed that the blessing of God had rested on the efforts of those to whom had been entrusted the great operations of this admirable scheme for the redemption of the wretched beings who were the immediate objects of their solicitude and care. As to the sneers of the scoffers, he should like to take them to the dens of infamy and misery from which those unhappy creatures had been rescued, and then bring them to the ragged-schools where those same] children had been trained to habits of industry, and had had inculcated in their minds principles of morality and religion, and he would then ask these scoffers and scorners whether the manifestations they had beheld did not amply justify the labours of these excellent institutions. He made these remarks because he saw what was looming in the distance—compulsory education. Compulsory education must be secular education, because it was impossible that all children of the country could be educated in one religious belief. Secular, therefore, it would be until the whole faith of the empire would be utterly overthrown. A bill had just passed the House of Lords, and had gone down to the House of Commons, called the Habitual Criminals Bill. He had watched that bill, and had inquired into the ordinary condition of those criminals, and he would ask whether any of those criminals had come from the ragged-schools? Not one that he could trace; certainly not one that had ever received a prize from the parent society. They came from that class that had not been brought within the benign influence of the Ragged School Union. In conclusion, his lordship said he should at all times be ready to give all the encouragement that was in his power to a society which had already achieved so much good, and he exhorted them to go on in their present course and show that these ragged schools were institutions founded in love, rooted in wisdom, and based upon the Gospel of the Lord Jesus Christ. (Cheers.)

The report was then adopted, and the meeting having been addressed by the Rev. W. Curling, Dr. Landels, the Rev. J. P. Chown, the Rev. H. S. Brown, and the Rev. B. Preece, a vote of thanks to the chairman brought the proceedings to a close.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The annual session of the ministers and delegates of the churches composing this Union was held in Finsbury Chapel yesterday (Tuesday) morning, when the spacious building was well filled. This is the third time that the Union has shifted its annual meeting-place in London. Old Broad-street Chapel (now a Jewish synagogue) used to witness its first yearly gatherings with the familiar faces of many who have passed away—Algernon Wells, Pye Smith, Ralph Wardlaw, Josiah Conder, H. Burder, Robert Vaughan, and many others that pass before the mind's eye of one who has time for a quarter of an hour's thinking before a meeting of the Union commences. From Broad-street the Union went to the Weigh House Chapel—by far the most convenient place in which the meetings have been held; for although Finsbury Chapel is more commodious, the audience does not look "together," and the noise of the passing vehicles, added to the unusual weakness of ministerial voices—probably the effect of recent east winds—made hearing yesterday a matter of great difficulty. Mr. M'Auslane, the esteemed minister of the chapel, did everything in his power to make the "representatives of the press" comfortable—and, indeed, everybody comfortable; but some half-dozen of our principal men were standing throughout Mr. Dale's address—Sir Francis Crossley facing the audience from the pulpit stairs, and Mr. S. Morley, M.P., taking his seat upon one of the somewhat cold steps of the pulpit, till better accommodated by the courtesy of a reporter.

At half-past nine the chair was taken by the Rev. R. W. Dale, M.A., of Birmingham, Chairman of the Union; and amongst those around him were Rev. Dr. G. Smith, Rev. T. Binney, Mr. H. Richard, M.P., Mr. C. Reed, M.P., Rev. Dr. Halley, Rev. H. Allon, Rev. Dr. Raleigh, Rev. R. Ashton, &c.

After a devotional service, in which the Rev. Dr. Mullens and Rev. H. Rowland (Henley) took part, Mr. Dale ascended the pulpit, and his appearance there was the signal for a loud burst of applause.

Mr. DALE said there were so many questions agitating the public mind at the present time that he had found some difficulty in selecting a topic for an address. After glancing at some of the perplexities of the times, he proceeded to the subject of the address, namely, that Christ Himself was the answer to every scepticism and every want of the age. He said it became plainer every day that the storm which had hitherto raged round the whole horizon was now rapidly concentrating its strength and fury around one sacred Head. The question was this: Was Christendom to believe in Christ any longer, or not? It was a battle in which everything was to be lost or won. It was not an ecclesiastical polity, nor a theological system, nor a creed, nor the Old Testament, nor the New, that was in danger, but the claim of Christ Himself to be the Son of God and the Saviour of mankind. In the face of this great conflict, what were they to do? Life was not long enough for them to enter fully into all the discussions that were going on around, and even if they did so their congregations would not have either heart or strength to follow them. They had one duty to discharge which included all others, and that was to preach the old Gospel still, and to preach it to all men. (Cheers.) They need not fear that the world was weary of hearing about it; it wearied of everything else, but it never wearied of Christ, and after 1800 years He still exercised over foes and friends the same mysterious power which belonged to Him when He was on earth.

Scholarship must be met by scholarship, argument by argument, philosophy by philosophy; wit, humour, poetry, eloquence, passion, all were being used against Christ, and they must use them for him; but in such a crisis as the present for any of them to stand between the intellect, the heart, the conscience of mankind and Christ Himself was presumptuous and suicidal folly. Religious faith was not the result of intellectual processes alone, but was rooted in the very depths of man's moral and spiritual life. It was an act not of logical understanding, but of a higher reason; and hence it was reasonable to suppose that a Divine revelation would appeal immediately to the same regal faculty. The strength of the movement against the Christian faith was not derived from mere intellectual force, and the religious faith of an age was to a very considerable extent the result of its general intellectual and moral condition. His answer to the question how they were to meet the unbelief of the times was—Preach Christ, and see whether men can help believing in Him. Let the world look into Christ's face and hear His voice, and see whether the tide of battle would not turn, and a glorious victory be won. They knew how marvellous was the spell which He exerted over all sorts of men when He was on earth. The ancient spell had not lost its power yet, and in their great controversy with unbelief their supreme argument after all for the authority of Christ was Christ Himself. (Cheers.) In their great controversy with Rome, it was equally true that their strength must come from Him. The ignorant contempt with which it had been the custom with English Protestants to speak of the theology of the Romish Church, and of its intellectual power, was passing away, and it was wonderful how it could ever have existed. No one who had any acquaintance with the writings of that stately succession of scholars and theologians who had gradually built up the vast and wonderful structure of Romish belief would ever dream that the mere diffusion of education, or the general increase of intellectual activity, would render hearty faith in the creed of the Church of Rome impossible. The influence of the Romanising clergy in the Church of England was far more formidable, and it was a great mistake to suppose that there was nothing deeper in Ritualism than a silly fancy for gorgeous vestments and decorated churches, or nothing which could command the adherence of intellectual force. The argument implied in it was so subtle, and exerted such a control over the imagination, the sentiments, and understandings of men, that he should often look forward to the issue of the conflict with apprehension if the truths had nothing more to rely upon than logic and learning. But his hope rested on this, that the clouds of error and of superstition would be driven away by the presence of Him who was the light of the world. (Applause.) The doctrine of justification by faith it was their duty to defend, but it was the fact that that doctrine was evaded by many, and that men whose hearts were as loyal to the truth as theirs, and over whom they could claim no intellectual superiority, remained unconvinced. This was no reason for abandoning the controversy, but it suggested that something besides the clearest and strongest argument was necessary if error was to be dislodged from the minds of even the best and ablest men. If, however, they preached Christ and His love, He would carry conviction where logic failed, and the doctrine of justification by works would perish in the fires of passionate gratitude and joy. (Cheers.) So, too, the Romish theory on priesthood and of sacraments would be destroyed, not by arguments, but by Christ. If logic could have destroyed it, it would have perished centuries ago; but it had its roots in a region of human nature into which logic could not penetrate. The true answer to Rome, when she demanded submission to herself and claimed reverence as the temple of God, was, that Christ was greater than the temple, and that wherever two or three were gathered in His name He was in the midst of them. Christ was not only the teacher of His Church, but its King, and His subjects could acknowledge none but Him; but it was not by their own choice that men became His subjects. He was their Prince simply because they were born in the world in which He died. They were no longer aliens; but though not aliens they might be rebels, and though no longer foreigners they might be traitors. The true idea of a Christian Church was that it was composed of those who were loyal to Christ. This was the principle on which their Congregational polity rested; and in his conscience he believed that that principle was destined to universal triumph. (Applause.) But that triumph would never be won by the arguments of ecclesiastical antiquarians. It would not be enough to show that neither Presbyterianism nor Episcopacy existed in apostolic churches. They knew very little about what those churches were, for the plans had been lost and the specifications destroyed. (Laughter.) But the foundation remained—(cheers)—and that foundation determined everything. The living Christ was the ruler and head of the Church. There was scarcely an argument that was urged in support of national religious establishments which was not paralysed by that one consolatory truth. Nearly every plea for a State Church derived its force from the notion that a Church was nothing more than a great organisation for maintaining Christian learning, propagating religious truth, and civilising mankind. Let Christ appear as the actual King of the Church, and nearly all the arguments for ecclesiastical Establishments were answered. Was it possible to state the case of an Establishment to Him? Would any one venture to say to Christ, "There is not love enough in the hearts of Thy friends to bear the expense of maintaining Thy worship and preaching Thy Gospel; the cost is heavy; they will not or they cannot bear it, but we will use our political power to compel the unwilling to take their share of the burden"? (Applause.) Yet this was one of the chief arguments for ecclesiastical Establishments! Or would any one say to Christ, "Thy servants, in whom Thy spirit dwells, are fanatical and unjust; if the government of the Church is left to them, they will be guilty of gross tyranny, and no freedom will be left for those to whom Thou art revealing truth, which Thy Church has not yet received or understood. It will be better to remit all questions concerning the character and doctrines and pastors of Thy Church, whom Thou hast called, to men who, though they may not be taught of Thee, are familiar with human laws, and who, though they may have no love for Thyself, love justice and liberty better than Thy most ardent friends. Whether Judas shall continue an apostle is likely to be determined unjustly by his apostolic brethren: it will be safer to consult Pilate or to appeal to that Cæsar"? (Loud applause.) Arguments which were gravely urged by statesmen in the House of Commons no man would be profane enough to address to Christ. He had tried to throw into the form of an address to Christ certain arguments that occurred in a speech of the leader of Her Majesty's a few weeks ago, and he was obliged to cancel them from the address; addressed to Christ they needed no reply. They might sometimes discuss this great question on the common grounds of political equity and expediency. They might illustrate the injustice of religious establishments, and the social disorders they created. They might tell the dismal story of Irish discontent. They had not ceased to be Englishmen in becoming Christians, and it might be their duty to rush into the stormy excitement of a contested election. They did not shrink from that duty last autumn—(cheers)—and if through the perverse infatuation of any political party the conflict was to be renewed, they would fight it over again—(loud applause)—with a resoluteness, an energy, a unanimity, and an enthusiasm which should win for the illustrious statesman who had staked all his political fortunes on attempting to do justice, a triumph still more glorious and overwhelming, and for his opponents a still more disastrous defeat. (Renewed applause.) But with all this they must preach Christ, till all their brethren should feel it to be a humiliation for themselves and an insult to Him, to rely on anything for the wealth they needed then the love and loyalty which Christ inspired in Christian hearts, till they should feel it to be the worst treachery to permit any human power to come between His Church and Him. (Loud applause.) Mr. Dale then referred to the problems now perplexing the chief countries of Europe with respect to the general social condition of the people, and the democratic tendencies of the times, and stated that he did not know where to find the courage, the hope, and the enthusiasm which were necessary to support them except in Christ. The reverend gentleman thus concluded:—I have been speaking of the new age in which we are living, with its new perplexities and new troubles; but after all "the thing that hath been is that which shall be, and that which is done is that which shall be done." Spring comes to us still, as when the world was young, with the music of birds and the brightness of flowers, and autumn with her golden heralds. The running streams sing their old song, and the mountain sides are still rich with the purple heather. And the life of man is still brightened with the old joys, saddened with the old sorrows, ennobled with the old virtues, stained with the old sins. The men of our time must descend into their graves like their fathers. They must stand before the same judgment-seat, and the same alternative lies before them of eternal death or eternal glory. They have all erred and strayed like those who have gone before them, and like lost sheep, and the sacrifice for the sins of past generations is the sacrifice for the sins of men to-day. They must be renewed by the same Spirit. If they are saved they will rise to the same heaven, and if they are lost they will sink to the same hell. The world may seem new and strange to us, but we are but of yesterday, and know nothing. To Christ it is the same world which for so many centuries He has been pitying, loving, and trying to save. The new perplexities of the age do not baffle his wisdom, nor its new troubles appal His heart, nor its new sins exhaust His mercy. He is not weary yet of the great attempt to rescue our race from all its sins and sorrows. He is still mighty to save. His eye is not dimmed nor his natural force abated. Christ does not despair of mankind, for He does not despair of Himself. Let us trust in Him, and look forward with hope to the world's better future. The earth has grown old in misery and in sin, but in His presence its youth shall yet be renewed like the eagle's. The words are truer, nobler than they seem. "The thing that hath been it is that which shall be"; the golden age of the race shall return once more, and in a fairer Paradise than Adam lived in, coming generations shall see the face and hear the voice of God. My brethren, let us preach Christ under the inspiration of the Spirit of Christ, with vehement love, with perfect faith, and with exulting hope, and soon He shall have dominion from sea to sea, and from the river to the ends of the earth. He will make all things new; the holy city, the New Jerusalem, shall descend out of heaven from God, having the glory of God, with its wall of jasper, its gates of pearl, its streets of gold, its foundation of precious stones, and the nations of the world, with their wealth, their splendour, and their power, their genius and their learning, their wit, their beauty, and their gladness—the nations of the saved then shall walk in the light of it, and the kings of the earth, their thrones established in righteousness, themselves inspired and controlled by him who is King of Kings and Lord of Lords, shall bring them glory and honour into it. Hunger and nakedness, sorrow and shame, doubt and ignorance and sin, shall be known no more, the earth being changed to heaven, and heaven to earth—one kingdom, joy, and union, without end. (Mr. Dale concluded his address amidst loud and long-continued applause.)

Jesus shall reign where'er the sun,

was then sung by the assembly.

VISITORS FROM AMERICA.

Dr. GEORGE SMITH said that, with the consent of the chairman, the committee had decided that there should be no formal vote of thanks, as usual, to the chairman, for his address. The chairman, however, would be thanked in due time, and he was happy to announce that the address would shortly be in print, and would be placed at the disposal of the committee by the chairman, to be circulated with the minutes of the meeting. (Cheers.) He now had much pleasure in introducing to the assembly Dr. Schaff, of New York, a minister of the Reformed Church of Switzerland.

The CHAIRMAN, in the name of the Union, heartily welcomed Dr. Schaff, and in doing so paid a high compliment to the reverend gentleman's works, which he said had instructed and edified theological students in this country.

ANNUAL REPORT.

The Rev. Dr. SMITH then read the report of the Union's operations during the past year, in which a tribute of respect was paid to the memory of three ministers who had died during that time, and especial reference was made to the loss of the Rev. John Alexander and Dr. Vaughan. Dr. Smith also stated that he had received news of the sudden death, on Saturday last, in Ireland, of the Rev. Dr. Massie. A memorial had been presented to the Queen on the escape of the Duke of Edinburgh, and another to the House of Commons and to Mr. Gladstone in favour of the disestablishment and disendowment of the Irish Church; and a paper on this subject had been issued which was largely copied by the press, and 38,000 of which were sold. Means had been taken by the committee to promote the increased efficiency of the Union, and certain alterations rendered necessary by the large attendance had been proposed in the arrangements for the autumnal meeting. About 20,000 copies of the Sunday-school Hymn-book had been circulated, and more than 82,500 copies of the new Congregational Hymn-book had been sold. The profits on these sales had left a considerable sum to be applied to benevolent purposes.

The Rev. ROBERT ASHTON read the balance-sheet, which showed that the total amount received during the year from all sources had been 5,570*l.* 3s. 7d., and the balance now in the bankers' hands was 3,758*l.* 4s. 2d.

THANKS TO THE COMMITTEE.

The Rev. H. ALLON briefly moved the adoption of the report, the thanks of the meeting to the committee and officers for their labours during the year, and the appointment of the committee for the ensuing year. He said the continued existence of the Union was its own justification, and that if he had been permitted to say a word about the noble address to which they had just listened, he should have found it difficult to have refrained from a very emphatic eulogy. He quite agreed with one of the ideas of the address, that Congregationalism now occupied a position it had never done before, and one which assured to it in the future the dominion of the world. He hoped that the executive of the Union would be keenly alive to the different phases of the great principles which they professed, and that from time to time they might have a full and ample discussion of the great questions that were agitating society. (Cheers.)

Dr. MORTON BROWN, of Cheltenham, seconded the resolution, and in doing so said that it would be their own fault if they did not go back to their spheres of labour better men for the address which they had heard—(cheers)—more determined to seek the elevation of their common humanity, more anxious to preach Christ, and more earnest that the Church of Christ should have its proper place in accomplishing the world's regeneration. He fully believed that the committee deserved their best thanks. More had been done during the past twelve months than in a previous quarter of a century in opening the eyes of their people to their position as Nonconformists, and in the way of agitating the public mind in connection with the late election. The ministers and people throughout the country were now awakened to their mission, and if it should be required again, he believed they would all declare with one voice that throughout the United Kingdom there must be a Free Church. (Loud applause.) The secretaries and the committee had done their work nobly, and deserved their warmest thanks.

The resolution was carried unanimously.

The Rev. JAMES DAVIS moved the appointment of a committee to which any new subject might be referred which it might be deemed desirable to bring under the notice of the assembly. He said that it was very encouraging to find that there was such an awakening of religious thought throughout Europe, and that the tendencies of the newly-awakened Christian minds on the Continent were strongly in favour of Congregational principles. He advocated the sending to Spain of suitable publications, in order to stimulate and enlighten public Christian sentiment.

The Rev. GEORGE HERMAN, of Chatham, seconded the resolution, which was carried unanimously.

REPORT ON THE "YEAR-BOOK."

The Rev. Dr. SMITH brought up a special report of the committee on the subject of the "Year-book." The

report stated that at the last meeting the committee explained the accidental omission of a report which ought to have been made to them as to the terms on which ministers' names were inserted in or omitted from the "Year-book." In accordance with a resolution adopted at Sheffield, this matter had been remitted to the committee for further consideration. In June of last year the committee appointed a sub-committee of eighteen gentlemen, who sent in a recommendation to the effect that the present heading of the alphabetical list should be expunged, and the following heading be substituted:—"Alphabetical List of Independent Ministers in England, whose names have been furnished by the Secretaries of County Associations or Unions, or by the Secretaries of the Congregational Board, or who are members of the Congregational Union." Exception having been taken to this regulation, by which certain names were omitted from the list for the present year, which it was imagined ought to have been inserted, the committee again referred the matter to the sub-committee, who recommended that in future the following should be the heading of the list in the "Year-book":—"Independent Ministers of Great Britain and Ireland whose names have been furnished by the Secretaries of Associations or Unions, or by the Secretaries of the Congregational Board, or by five ministers already on the list and residing in the neighbourhood, or who are members of the Congregational Union. N.B.—These returns in each case are made annually." The principal change in this heading was the introduction of the personal testimony of neighbouring ministers. After the most mature deliberation given by the committee to the subject, they recommended the assembly to approve of this form, thus avoiding making the editor or the committee responsible for the omission or insertion of names, and throwing the responsibility on the County Associations or the local and ministerial brethren. It was important to state that from the beginning the editor of the "Year-book" had never professed to furnish a complete list of all Independent ministers, but only the names of such as were supplied to him for insertion. The committee were free to confess that in changing the heading before reporting to the assembly they had perhaps acted prematurely, but inasmuch as they had in no respect departed from the fundamental principle on which names were inserted from the beginning, they anticipated no difficulty in obtaining the approval of the assembly. They had now only to add that no name has been omitted from the "Year-book" for 1869 by the operation of any new regulation adopted by them, but only because the name was not sent to the editor for insertion by any one competent to send it in accordance with the course which had been previously adopted in the preparation of the "Year-book." This was the entire report of the committee, but at the preliminary meeting held on the previous evening, at which this report was read, and he believed in the main approved of, a conversation took place in which some personalities, which the committee were particularly anxious to avoid, were introduced, and in consequence of that a resolution was adopted by that meeting which he was requested to bring before the assembly. The resolution then adopted to be submitted to the assembly was as follows:—

That, in relation to the complaint which the Rev. Brewin Grant has made as to the non-insertion of his name in the "Year-book" for 1869, the Assembly hereby assures him that no personal disrespect was intended to him by such non-insertion, nor had it any relation whatever to his political opinions; nor did it imply the slightest personal reflection, either on his character or on his ministerial standing.

The Rev. A. HANNAY then moved:—

That this assembly receives as satisfactory the report read on the "Year-book," and approves the regulation suggested by the Committee in relation to the insertion of names in the alphabetical list of Independent ministers; and further, that the resolution on this subject recommended by the preliminary meeting is hereby approved.

He would not, for obvious reasons, dwell upon the merits of the resolution, but would only state the fact that the preliminary meeting had had a protracted and somewhat heated discussion, lasting three hours, on the last clause of the resolution, and he did not know that any one who voted for it felt that it exactly met his views, but it was passed in the nature of a compromise, while some gentlemen did not vote at all. A very strong feeling pervaded that meeting that it was desirable, if by any means it could be done, to keep the discussion, with such altercations as they had last night, out of the assembly. (Hear, hear.) The resolution was come to after three hours' discussion, after a conference with Mr. Grant, and Mr. Grant had accepted it, and has in consequence suppressed a pamphlet which he was to have circulated that morning. Those who passed the resolution felt that they were making a certain concession, and it was hoped that there would now be no long discussion upon the matter, but that the Assembly would save much precious time, by relying on their brethren who had spent so much time on the subject on the previous evening.

The Rev. SAMUEL MCALL seconded the resolution, and said there were many who could not have participated in this movement at all if it were understood that the committee of the Union were not upon their trial in this matter, but at the outset, with all possible frankness they expressed their belief that the committee had shown wisdom and fairness, and the best intentions, in the course which they had pursued. (Applause,) Everyone present would be ready to do justice to the managing committee, and especially to the admirable editor. (Cheers.) It was foreseen from the very beginning that the "Year-book" would one day come to be a serious, and perhaps a formidable power. The appearance of a name in it was a kind of authentication, and the omission of a name seemed to be an emphatic disownment of the person omitted. That there would be a difficulty, therefore was anticipated by every thoughtful person. He was glad that the difficulty had not arisen earlier, for it might have damaged their position as a Union; but he was also glad that it had had not been deferred longer, for then possibly the mischief might have become unmanageable, whereas at present it was in comparatively narrow bounds, and he sincerely hoped that that morning would hear the last of it. (Hear, hear.) He presumed that no one was prepared to say that there should be no test at all with reference to the admission of names into the "Year-book." If there were to be no scrutiny or recommendation whatever, he believed there were some whose names were now on the list who would solicit permission to have them removed. (Hear, hear.) It was said by Adolphe Monod that, amongst the other rights of a church, was the right to die—(laughter)—and amongst other rights which they possessed was the right, under certain circumstances, to have their names withdrawn. However incredible it might seem to some of their lay friends, there was a charm about a clerical status—(laughter)—and a satisfaction in having the prefix "Rev." to one's name; and there were certain advantages connected with an understood ministerial status. On this account, unless some test were employed, they might even have the list made use of for advertising purposes, and certain scholastic establishments might thus be brought into notice. One very easy and facile mode of getting out of this difficulty was by throwing the responsibility upon some editor; and if an editor were wanted, on whose fairness and judgment they could rely, they would not have to go far to find him. (Cheers.) But he should have too much respect for one fitted for that office to wish to become a sort of universal scapegoat of the denomination, and should not like to have it said of him, as Dr. Hamilton once said of an editor before his day, that like Nebuchadnezzar, whom he would, he slew, and whom he would, he kept alive. (Cheers and laughter.) There was an alternative which was not much better than that, namely, that of having in select committee, sitting, of course, with closed doors, and judging in the absence of the individuals to be adjudicated upon, smiting if they did smite with an invisible hand, and having no ear open to remonstrance, and upon whom the arduous task would devolve of weeding the "Year-book." Of the two, he would prefer the former alternative of an editor's undivided responsibility. Then what better could they do than adopt the recommendation of the committee? He was sure that in that recommendation the door was thrown open widely enough, and if there was any danger at all it was that it was opened rather too wide, inasmuch as any minister might be upon the list who was a member of the Congregational Board, or of a county association, or who was recommended by the responsible officers of such an association as having the status of a recognised minister. What they wanted was not a list of the competent ministers, or of prudent ministers, but a list of recognised ministers. If a person did not possess one of these qualifications, then he could obtain the *entrée* on the recommendation of five ministers, and if any one was in so forlorn a position as not to be able to get a place upon the list in either of these ways, he did not know what was left to him but the casual ward of their Union, which the chairman had spoken of at the last annual meeting but one—(laughter)—and if he could advise such a person in that casual ward he would advise him to tear to rags and tatters every fragment of his ministerial investiture, for any one in that position would certainly be out of place upon the roll of Congregational ministers. (Cheers.)

The CHAIRMAN here rang a bell intimating that the time allotted to the speaker had expired, and Mr. McAll resumed his seat amidst loud cheers.

The Rev. BREWIN GRANT rose, with a number of papers in his hand, to address the Assembly, but there seemed at first to be a disposition not to hear him.

The Rev. Dr. CAMPBELL, Bradford, rose to order, and suggested that the resolution might pass without discussion. (Cries of "Vote, vote."

Mr. SAMUEL MORLEY, M.P., said he was not going to excite discussion, but, if possible, to prevent it. (Hear, hear.) When he came into the meeting a few minutes before, and heard the statement of what had passed at the preliminary meeting, and that a resolution had then been passed and accepted, he at once asked whether Mr. Grant's name had been reinstated, and was informed that it had been. If that were so, he thought that Mr. Grant had obtained everything that he needed—(applause)—and he believed that Mr. Grant thought so himself, but he (Mr. Morley) thought the fact of the restoration of the name ought to have been mentioned in the resolution. (Cries of "No, no.") He understood that it was the fact, and why should they be afraid or ashamed to state it? (Hear, hear.) They had brought forward a rule for the admission of names, but said nothing about the omission, and that was the serious part of the whole question. He advised ministers to be very jealous about the removal of their names. (Cheers.) He was not entering into any personal question at all. Mr. Grant might be as eccentric a person as any one could imagine, but they had other ministers who were eccentric too, whose names were on the list, and he believed he was stopping discussion—he was sure that was his object—(cheers)—in asking for a public statement of the reinstatement of Mr. Grant's name. (Cheers.)

The Rev. A. HANNAY said that the proposal to add such a statement to the resolution arose from an imperfect apprehension of the facts of the case. Mr. Grant's name could not be on the list for 1869 because the "Year-book" was already printed and published, and they could not have a special edition on purpose for that. (Hear, hear.) Mr. Grant's name would go in the list for 1870, because during the last fortnight Mr. Grant had qualified himself by becoming a member of the Congregational Union, and not because of any action of the committee or of the preliminary meeting, or any confession of wrong which Mr. Grant had extorted. The resolution as it stood fairly represented the conclusion arrived at by the preliminary meeting, and accepted under Mr. Grant's own signature. (Hear, hear.)

The CHAIRMAN, before putting the resolution, asked if any one wished to speak upon it.

Mr. Grant again mounted the platform, but was received by cries of "Vote, vote."

The CHAIRMAN said that as a member of the Union Mr. Grant had a right to speak, and he called upon the meeting to hear him. He believed that Mr. Grant did not wish to speak on any personal matter, and, as once a fellow townsman of his, he asked for him a fair hearing. (Cheers.)

Mr. GRANT said he should be very sorry, for the sake of his own personal case, to introduce any confusion into the meeting, but he wished the assembly to understand very distinctly the nature of the rule which it was proposed to establish. He wished clearly to know whether it would apply to the omission of names of old ministers who had been on the list for a long time, or whether it would only apply to the insertion of new names. They ought to be very careful as to the omission of any names whatever, but as it stood at present a minister might have been on the list for thirty years, but by some technicality his name might not be sent up. One might say the name was sent up, and another might say it was not, and so it might not be sent at all by the local association. He asked, therefore, clearly to understand how the rule would apply in this respect. He had gone through a great deal of trouble in connection with this matter, not for his own sake so much as for the sake of others. He could assure them that he was as much concerned for the honour of the denomination as any of them could be. Laughter and cries of "Oh, oh!") He should be very sorry if anybody could point out that they had any regulations which would destroy that liberty which they professed, or any organisation which could be employed for the purposes of injustice. He was rather afraid they did not understand the rule—(laughter)—he had not the least doubt that they did not, but for his own part he should be sorry to see it applied to the meanest amongst them. (Cries of "Vote, vote.")

The Rev. W. GASCOIGNE confessed that it was very rarely he found himself on the same side with Mr. Grant, and he did not know that he was altogether on his side now; but he did not think that the question of the "Year-book" was such a minor matter as some who were so eager to vote seemed to regard it. (Hear, hear.) He had not discovered that Mr. Grant's name had been omitted, but there were other names whose omission he had noticed and regretted. He had never regarded it as a dishonour, for instance, to the denomination that the name of the Rev. Thomas Lynch had once been on the list, or that of his old tutor, Dr. Samuel Davidson from whose views they would probably all differ; but whose name was now excluded. As in the case of Mr. Gladstone's Irish Church Bill, vested interests had to be regarded, he thought it unfair that any new regulation should affect names that were already on the list. (Cheers.) Without personal reference to any name whatever, he ventured to suggest that all new regulations should only affect the future, and should not apply to any existing names.

Dr. A. GORDON thought the assembly was lowering its dignity very much in discussing so paltry a matter, and he thought the resolution ought to be passed at once. ("Hear, hear," and cheers.)

The Rev. T. BINNEY, who was greeted with loud applause, said he merely rose to ask a question, not about putting a man out, but about getting him in. The resolution was, that any man who was qualified as a member of the Congregational Union should have his name inserted in the "Year-book." What was the qualification? Was it coming to the secretary, and offering five shillings? ("Hear hear," and cheers.) Without some explanation on that point, the door seemed to be wide open indeed. (Hear, hear.)

The Rev. R. ASHTON said the qualification was clearly stated in the "Year-book," and had been for many years. Any *minister*, as distinguished from a *pastor*, who was a member of a church that was in connection with the Congregational Union was eligible for membership, and any church became eligible for membership by being in connection with a county association, or by being recommended by the secretaries.

A MEMBER asked to what Church Mr. Grant belonged—a question which received no answer, and perhaps provoked the subsequent discussion.

The Rev. A. HANNAY said there still seemed to be some misunderstanding about the matter. The great principle on which the list was constructed was that the Congregational Union, as such, should not be responsible for the list in the sense of determining who were Congregational ministers and who were not. They felt that they were not an organisation formed for that purpose, and that to do so would be to introduce a tyranny into English Congregationalism which none of them would brook. (Applause.) If this valuable statistic were to be inserted in the Year Book, the committee must depend upon some one else for the information. They found organisations existing in the form of the county associations, and they went and asked them for their lists, and printed those lists just as they were supplied to them, making neither omissions nor introductions, and the county associations alone being responsible for them. The Congregational Board also supplied their lists,

and as there were some ministers in the neighbourhood of London who were not members of that Board, their names were reinserted on the certificate of five members of the Board. It was said at the preliminary meeting that there were ministers throughout the country who were not members of any county association, but who were good Christian men doing Christ's work, and it was thought right that they should be admitted to the list on being recommended by five of their brethren. (Hear, hear.) With regard to the point passed by Mr. Gascoigne as to no new rule being applied to names already on the list, the view the committee took was that there was no such thing as a list from year to year, but that considering the construction of the list was a new one every year. (Cries of "No" and "Yes.") Ever since there had been a list it had been a new one every year. He was sure they could not adopt the suggestion that a name once on the list should never be touched. (Hear, hear.) They would not touch a man for heresy, but he might become immoral, and were they to keep his name on the list in that case? Looking at the way in which the list was prepared, and the fact of its being a new one every year, he thought they would agree to pass the resolution.

The Rev. Dr. HALLEY: I say that if that resolution passes, this Union puts itself in the most humiliating position the Congregational Union was ever placed in—(Hear, hear),—and I say that to defend my own vote. Have your secretaries done wrong, that they should apologise to any man for what they have done? (Applause, and loud cries of "No, no.") Have your committee done wrong, that they should apologise to any man for what they have done? (Renewed applause.)

The CHAIRMAN: It is not an apology, Dr. Halley

Dr. HALLEY: It is. (Cheers, and cries of "Vote.") Does anybody suppose that your secretaries, for any political purpose—(laughter)—or any unworthy object whatsoever, have displaced anybody from the list? ("No, no.") Then I am sure if you approve the resolution passed last night, you do pass that censure upon your secretaries. ("No," and "Yes," and cries of "Vote.") Well, hear me. (Cheers.) It has been said that a gentleman has qualified himself within the last fortnight by becoming a member of the Union. Then he was not qualified before; then the secretaries did right in leaving out his name from the list. (Applause.) If he be now a member they will do wrong in leaving out his name from the next list, but they did right in leaving out his name from the last list; and if they have done right in this business, why should you now wish to make a special reference to any name whatsoever, or to any one man, be he who he may, who was not a member of this Union last Christmas, but who has become a member since? (Cheers.) I was sorry to hear that it was to prevent a pamphlet from being distributed. (Great applause, and cries of "No.") It was said so here this morning. I say let Mr. Grant distribute his pamphlet to the ends of the earth—(renewed applause)—for, that aught I care, I for one will vote against this resolution. (Loud applause.)

The Rev. Mr. JAMES inquired if it were the fact that any one could become a member of the Union by the payment of five shillings, and could then have his name put on the list. A man might be an immoral man, but by paying his subscription he would be eligible.

The Rev. R. ASHTON said that the question had been already answered.

The Rev. Dr. RALEIGH: I intended to put all the repressive force I could upon myself this morning and to be silent; but now that Dr. Halley has opened the door, and given expression to the very sentiments I hold—(loud applause)—and which I took the liberty of expressing in notes of even solemn warning in the chair last night, I think it only right to stand here and say so much. (Cheers.) For myself, I foresee no end of difficulty if any one who chooses to think and so report to the public that he is injured in any respect whatever, morally, socially, or politically, shall go forward and make sufficient excitement about it, and demand from us anything in the very form or aspect of an apology; I quite think with Dr. Halley that we shall assume a position of humiliation. At the same time, I feel deeply desirous to meet those brethren who have laboured hard to accomplish this end, and if that resolution can be so modified as to divest it of any aspect of apology, or acknowledgment of wrong where no wrong has been done, I will gladly support it. (Cheers.)

The Rev. R. MACBETH said that if they would only consider the matter calmly for a few moments there would not be a divergent opinion upon it. As the secretary of an association, and as having had something to do with the compilation of the list, he could state unhesitatingly that there was no such thing as a permanent list, but that the list was made out *de novo* from year to year. He did not see why they should do anything that had the slightest appearance of making an apology, just because they were threatened. (Hear, hear.) When a man or a nation began to threaten either an Englishman or the English nation, it was time to cease making concessions, and to stand upon their rights. (Cheers.) They had been threatened and calumniated in the most unwarrantable manner; but they had asked no apology, and he was glad that no one had suggested that an apology should be made to the Union, because the Union was far above the calumnies and accusations which any single man might bring against it. Let them no tapologise, even under threat of legal proceedings, when they had done no wrong. (Loud cheers.)

The Rev. Dr. WADDINGTON said their denomination left no man who thought he had been done an injustice an appeal to any superior Court, and therefore they ought to be very careful as to how they proceed in a matter like the present, and though they made no apologies the noblest thing they could do where there was a shadow of wrong was to try to put that wrong right. (Cries of "Vote.") The rule now met the whole case. Any man's name could be inserted upon the recommendation of an association, or of five of his brethren. He was worth nothing if he could not get that; but the mistake was that this was not known.

The CHAIRMAN suggested that the report of the committee, and the resolution come to by the preliminary meeting, should be separated. (Cheers.) He thought they could deal with the report first, and with the resolution afterwards, and with the consent of mover and seconder he would put it to the meeting in that way.

The first part of the resolution, moved by Mr. Hannay, and which merely referred to the adoption by the assembly of the report of the committee was then put to the meeting, and carried, Mr. Gascoigne only voting against it.

The CHAIRMAN said the meeting now had to consider the second part of the resolution.

The Rev. W. DYER said he had been present at the preliminary meeting, but had left before the resolution which had been referred to had been proposed, and he heard of it that morning for the first time. He now rose under a sense of duty simply to say that the answers given yesterday evening both to his own questions and to others that were proposed, appeared to him to be perfectly satisfactory as to the committee of the Union being faultless in this matter. He also wished to say that if Mr. Grant's name did not appear in the last list, his conviction was that it was Mr. Grant's own fault. (Cheers.)

Mr. BREWIN GRANT: That's false.

Mr. DYER said he thought that that was not very gentlemanly language. (Hear, hear.) He had only expressed his opinion, as he had a right to do, and he was sorry to have heard the language he heard last night. He trusted that the assembly would listen to the suggestions of Dr. Hally and Dr. Raleigh. (Cheers.) Everything had been done, according to his judgment, that Christian men ought to do, and he should certainly vote against the proposition. (Applause.)

The Rev. J. MORGAN, Secretary to the East Riding of Yorkshire Asoociation, said that it was certainly Mr. Grant's own fault that his name had been omitted from the list.

Mr. GRANT: Show how.

Mr. MORGAN replied that Mr. Grant had been asked three times to unite himself with the East Riding Congregational Union, and he had never had the courtesy to answer one of the letters. (Loud applause.) In addition to that, he had published a book in which he brought the gravest accusations against the committee and against Mr. Ashton, and until those accusations were withdrawn, he for one would not vote for the resolution. (Cheers, and cries of "Vote.")

The Rev. NEWMAN HALL: I am sure it must be a grief to us all that in an assembly of a thousand pastors and delegates from all parts of the kingdom, in the presence of representatives from distant parts of the world, and in the presence of the representatives of the press, when we have all gathered here in the interests of Christ's kingdom, the promotion of our own spiritual welfare, and the furtherance of those grand principles to which we listened just now, we should spend a single moment of our precious time in personal squabbles, or even on constitutional matters which ought to be attended to at a committee or at the preliminary meeting. (Cheers.) With great respect I move the previous question. (oud applause.)

The Rev. Mr. MANTON seconded the motion, which was carried with acclamation, and the matter then dropped.

CHAIRMAN FOR 1870.

The Rev. Dr. STOUGHTON said he had even at that early period to remind the chairman, that his possessor of his present office was limited to a single year, and he now had to propose his successor. He had great pleasure in proposing that the chairman for the ensuing year be the Rev. Joshua C. Harrison, of Camden-town—(loud applause)—who needed no commendation from any one, and as he had been chosen by ballot he was sure he would have a warm welcome. (Cheers.) He had loved Mr. Harrison as his own soul all his life, and was most happy to propose him as the chairman of the Union. He would say no more, as the resolution was to be seconded by Dr. Binney. (Laughter.)

The Rev. T. BINNEY: There was a great day in Edinburgh lately, of which I suppose you have not had the advantage of reading the true, full, and particular account, when Dr. Stoughton was "capped," when the cap which it is said belonged to John Knox was put upon his head, and he had conferred upon him the degree of Doctor of Divinity. But if you have seen the account of that, you cannot know this fact, that in directing a paper to me containing a report of the proceedings, the influence of the conferring of that degree upon him had so filled his whole nature that he addressed it to "Thomas Binney, D.D." (Laughter) That proved to me how his whole nature had been affected. (Renewed laughter.) I only rise now to speak a few words of deep and earnest love towards Joshua Harrison. (Cheers.) As I once mentioned before at a meeting of the Union, the tenderness with which Charles Lamb's friends manifested their feelings towards him was always indicated by their calling him "Charles," and so we always call Joshua Harrison, Joshua. (Loud cheers.) Our love runs over in the tenderness with which we speak of him. I have the greatest pleasure in seconding this resolution. I do not know that I shall give him any advice, but "I do remember my faults this day." (Laughter.) Dr. Hamilton and I were the originators of a long address from the chairman at our meetings, but it has now got terribly long. Talk about the doctrine of development! Why, it is wonderful to see the development of those addresses, and I do feel that an hour and a half is rather too much. (Cries of "No, no.") Well that depends on the article. (Laughter and cheers.) I know there is a power in continuing an address to the end, but I submit that we should sometimes meet together not merely to look up admiringly to greatness, but that we should come here sometimes to honour goodness—(cheers)—and I hope our friends will consider this matter. It is very difficult to get you here on Friday; you all come on Tuesday to hear the address, and I th nk it would be as well if we were half on Tuesday and half on Friday. You see to it, Joshua! (Laughter.) I know it will come upon us like the dew and refresh and strengthen us, but I think it would be also better to give us an additional communication on the Friday.

The resolution was carried unanimously.

The CHAIRMAN said he felt the last grace was now added to the honour which he had already done him in choosing such a man as his successor.

The Rev. J. C. HARRISON, with considerable feeling, briefly accepted the honour that had been conferred upon him.

The Rev. T. ARNOLD, of Northampton, moved, and Mr. H. WRIGHT seconded, that the invitation of the churches at Wolverhampton to hold the next autumnal meeting in that town be accepted, and the resolution was unanimously adopted.

The Rev. J. C. GALLAWAY then read a paper advocating the formation of a mutual chapel insurance associations, and on the motion of the Rev. JOHN HART, of Guildford, seconded by Mr. THOMAS LLOYD, of St. Ives, and supported by the Rev. Mr. JOHNSON and Mr. GRIMWADE, of Ipswich, a resolution was carried approving of the suggestion and appointing a committee to inquire into a plan, and report to the next autumnal meeting.

THE DINNER.

There was a large gathering at dinner, which was provided at the City Terminus Hotel, Cannon-street. The Chairman of the Union, the Rev. R. W. Dale, M.A., presided. Grace was said by the Rev. Dr. Brown, of Cheltenham, and after the repast had been partaken of,

The CHAIRMAN remarked that it was usual for them on such occasions to express not only their loyalty but their respect and affection for the Queen of the realm. (Hear, hear.) A verse of the National Anthem was then sung, and, after the cheering which followed,

The CHAIRMAN intimated that there would be but few speakers on that occasion. They had with them, however, a gentleman who had been introduced to their assembly in the morning, and whom, he was assured, they would cordially welcome. (Cheers.) People who served the Church by means of the press had but seldom the opportunity of coming into personal contact with those who received benefit and advantage of their labours.

The Rev. Dr. SCHAFF, whose remarks were listened to with the deepest interest, remarked that he most heartily accepted the theological platform laid down in the glorious sermon of the morning—the Christ of revelation, the Christ of history, the Christ of yesterday, to-day, and for ever—Christ in all. (Applause.) His conviction increased in strength every day that Christ was the solution of all problems—of the problem of Christianity in its conflict with infidelity, of the problem of Protestantism in its conflict with Rome, of the problems involved in the relations of Christianity to all the social evils of the day. Christ was the only hope for the world. The chairman had said he was not a Congregationalist. He was a Swiss by birth—(cheers)—born on those mountains where D'Aubigny first breathed the air, who so preached Christ as to reform the Church. He was a German by education, and an American by adoption. (Hear, hear.) As regarded Congregationalism, although he was not dyed in the wool—(laughter, the reverend gentleman's hair being snowy white)—he had been brought into very close contact with Congregationalism, having been Professor of Ecclesiastical History in one of their institutions, and being now Lecturer on Church History in the Congregational Seminary at Hartford, Connecticut. He was a Christian first, and whatever else he might be in subordination to that. (Cheers.) He was now in England for the third time, having come over to seek a restoration of his health, which had been weakened by excessive study in connection with Church history, his commentary, and his other labours—partly as a missionary of the American branch of the Evangelical Alliance, which embraced all the Evangelical denominations of America. He could never forget that the Pilgrim Fathers, who were revered in America as the patriarchs of the Republic and of American Christianity, were Independents, flesh of their flesh and bone of their bone—(cheers)—and to this day Congregationalism and Methodism were the two great aggressive forces of Christianity in America. Referring to the invitation given to the Evangelical Alliance to hold its session

at New York, the Doctor remarked that their "Ecumenical Council" would have the advantage over that of the Pope in that it would have the last word. They expected to hold such a council in the year 1870, and he had been authorised to make provisional arrangements, and to tell the brethren of the British Alliance and of all the continental branches that they were ready to hold such a council; he was there to extend to them a hearty invitation from America. They could not bear the travelling expenses of them all, but they would take care of them while there. (Cheers.) He would, suggest if in accordance with their programme for the coming sitting, that they should take some action in the matter. (Hear, hear.) He was no politician, but he knew a good deal about American questions; and it seemed to him that the prevalent agitation on account of the rejection of the Alabama treaty was without any proper foundation. (Cheers.) With all deference to the learning and eloquence of Mr. Goldwin Smith, he had a much more extensive knowledge of American affairs, had been in contact with all sorts of people, and had not heard any sensible man express any desire for war with England, on account of the Alabama treaty. Mr. Sumner was a "sectional" man, and he believed that even he disclaimed any such desire. The settled opinions of intelligent Americans, as far as he knew, were, that England, whether rightly or wrongly, occupied during the civil war, a neutral position, and so far was right, though perhaps neutrality "leaned" a little; that middle classes and labouring classes generally, were with the Government, but that the upper classes and the aristocracy, with a few striking exceptions, were in favour of the South. England was divided on that subject, and America had not much cause to complain; he would not vouch for the position which America might take if England were placed in a similar fix. The dispersion of the vessels belonging to the steamship companies there was a very hard thing to bear—a great trial to American sensibility. (Hear, hear.) In the North there was an idea that England did not sympathise enough with her, and the South thought that England had left her in her lurch, and ought to have recognised her Government. He thought no sensible man—he was quite sure no Christian man—in America had any idea of going to war with England. At the bottom of the American nature there was a broad genial sympathy with good old England. (Cheers.) They had a community of language, a community of literature, a community of laws, and a community, which was best of all, of Christianity; and he was sure all Christians would pray that such a calamity as that of war between the two countries might be for ever averted. (Cheers.)

The Rev. J. STOUGHTON, D.D., who was called upon by the Chairman as the "last-capped Doctor," expressed his regret that in the absence of his brother Doctor Reynolds, he had to bear so heavy a burthen of honour. He was assured he spoke for many present, when he said that he was delighted to see Dr. Schaff, and that he had derived the greatest advantage from the study of his works. He took very great interest in ecclesiastical studies, notwithstanding what the excellent Chairman had said in the morning, and he did not think there was any disadvantage whatever, but rather the reverse, connected with a journey to the Holy Land. ("Hear, hear," and laughter.) As to America, he felt greatly relieved by the sentiments which Dr. Schaff had expressed. He had a very great respect for the intellectual powers of Mr. Goldwin Smith, but he did not think it was a wise man who wrote the letter which had been referred to. Their friends who had to do with newspapers had a great deal to answer for as to the course they took in relation to those strifes out of which eventually wars were produced. He thought they would all be prepared to use their personal effort to repress anything like a war spirit. There were those who did not look with such a feeling as they ought to entertain towards America: whenever they met with such a state of feeling, let them do their utmost to change it. They were all of one mind as to two things—they all rejoiced in the extinction of slavery, and they all loved America dearly. (Hear, hear.) He would join in urging all who could visit America next year to go—the occasion would be one of very great interest and importance.

The proceedings then terminated.

THE SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS held its sixty-first anniversary meeting at Exeter Hall yesterday, under the presidency of the Earl of Shaftesbury. The subject of the Irish Church was, however, brought under the notice of those present by a clergyman from Ireland, who was permitted to express a hope that the House of Lords, and "a beloved Protestant Sovereign," would not be found altogether powerless when the Government bill should come before them. The society has received 34,917*l.* during the financial year, and has spent 32,550*l.*

EVANGELICAL ALLIANCE.—The annual *soirée* of this society was held on Thursday evening in Freemasons' Hall under the presidency of the Earl of Chichester. Amongst the ladies and gentlemen present were many of the leading friends and supporters of the institution—Mr. M'Arthur, M.P., Mr. Macfie, M.P., Generals Aylmer, Burrowes, and Alexander; Canon Battersley, Hon. and Rev. Leland Noel, Rev. Newman Hall, Rev. J. Davis, Rev. D. Schmettau, &c, Addresses were given on the union of Christians at the present time, with special reference to international conferences of the Alliance past and prospective.

LONDON MISSIONARY SOCIETY.—The seventy-fifth annual meeting of the members and friends of this society—the first of a series of meetings to be held during the week—took place on Monday morning at the Mission-house, in Blomfield-street, at half-past seven o'clock. The meeting was of a devotional and business character; and in the afternoon, at three o'clock, the annual meeting of directors and delegates was held. The annual sermon will be preached this morning at Surrey Chapel, by the Rev. J. Guinness Rogers, M.A., of Clapham; and the annual meeting will be held to-morrow (Thursday) morning at Exeter Hall, under the presidency of Mr. Charles Reed, M.P.

THE SYSTEMATIC BENEFICENCE SOCIETY.—The annual meeting of this society was held on Wednesday evening in Exeter Hall, under the presidency of the Hon. A. M'Arthur. From the report of the secretary it appeared that the expenditure of the past year was 1,115*l.* 18s. 9d., and the income 1,119*l.* 7s. 5d. It was announced that the Duke of Argyll had accepted the office of president, that the annual sermon of the society had been preached in Westminster Abbey by the Archbishop of York, that Professor Max Muller had appeared as an advocate of its principles, and that Mr. Gladstone had written a letter wishing the society success. The Rev. J. Macfadyen, Rev. Newman Hall, and Mr. J. Ashworth, of Rochdale, were among the speakers.

THE BOOK SOCIETY.—The Book Society for Promoting Christian Knowledge among the Poor celebrated its 119th anniversary by a *soirée* at Radley's Hotel, Bridge-street, Blackfriars, on Wednesday evening. General H. Aylmer presided. The operations of the society are not confined to this country, but extend to India, Africa, America, Australia, and New Zealand, where it has friends and supporters. The demand for its publications continues to increase in all parts of the world, and besides having sent out many thousands of a large illustrated Bunyan's "Pilgrim's Progress," the issue of the penny edition had reached close upon a million copies. Foxe's "Book of Martyrs" had likewise been in great request. The aim of the society is to satisfy the growing thirst for religious literature, by making the best books the cheapest. The receipts of the past year amounted to 8,760*l.* 6s. 8d., and the expenditure to 8,610*l.* 6s. 2d. At the close of the report the meeting—a very full one—was addressed by the chairman, and the Revs. T. Alexander, G. R. Badenoch, H. M. Baker, T. Nolan, W. M. Whittemore, D.D., W. M. Statham, &c.

RELIGIOUS TRACT SOCIETY.—The seventieth anniversary of this society was held on Friday evening at Exeter Hall. The Right Hon. the Earl of Shaftesbury presided, and was supported by the Rev. Archdeacon Hunter, the Rev. Dr. Halley; the Rev. J. Fleming, of Camberwell; the Rev. W. Muirhead, of China; Mr. J. Gurney Hoare, &c. The Rev. Dr. Halley opened the proceedings with prayer; and the Rev. Dr. Davis, the secretary of the society, presented the report, which stated that the past year had been one of singular activity, both at home and abroad, and above two hundred new tracts and books and five periodicals, comprising 850,000,000 pages, had been published during the year. The number of publications issued from the depository had exceeded 40,000,000, and the proximate circulation from the formation of the society 1,286,000,000. The total receipts, including the balance left from last year, were 119,170*l.* 0s. 6d., of which 10,488*l.* 10s. 11d. were subscriptions and other free contributions, and 4,818*l.* 9s. 9d. were legacies. The total expenditure was 112,611*l.* 3s. 2d.; 3,500*l.* had been invested, and a balance remained in hand of 3,058*l.* 17s. 4d. The noble chairman delivered an energetic address, in which he declared that there were few societies in the present day that were equal to this society, and, excepting the Bible Society, none superior. He looked upon the work of the society as a most important one, inasmuch as it tended to counteract the pestilential cheap literature of the day, which could be done by no other means. Addresses were delivered by the Rev. Archdeacon Hunter, the Rev. W. Muirhead, the Rev. James Fleming, Mr. J. Ashworth, Mr. J. Gurney Hoare, and Mr. C. Reed, M.P.

UNDERGROUND JERUSALEM.—The investigations which Lieutenant Warren is carrying on under the auspices of the Palestine Exploration Fund are beginning to yield exceedingly interesting results. Travellers to Jerusalem no longer content themselves with a rapid glance at the city as it is; by descending Lieutenant Warren's shafts, and following him through archways, galleries, buried halls, reservoirs, and water-courses, they get glimpses of the city as it was. More than fifty of these shafts have been sunk, and in one of them the foundations of the old walls of the Temple area have been found ninety feet below the present surface. On some of these ancient foundation stones numerous mysterious characters have been found, some engraved on the stone, others merely painted in red, but the key to the meaning has yet to be hit upon. The exploration of the Birket Israil, or Pool of Bethesda, has revealed a vast vaulted reservoir nearly 100 feet in depth; its extent is still being investigated. In a part of the Haram Area a tank mouth was lately entered, and was found to lead to a large structure sixty-three feet long by fifty-seven wide, vaulted so much like a church that Lieutenant Warren was irresistibly reminded of the Cathedral of Cordova. In many of these places, which are generally filled with rubbish, pottery has been found, and some curious specimens of it are to be seen at the offices of the Palestine Exploration Fund. The whole soil of Jerusalem is the sepulchre of the past—and there is no longer any doubt that the topography of the city in the time of our Saviour, if not in far earlier times, may be recovered with tolerable completeness by patient investigation. —*Daily News.*

Postscript.

Wednesday, May 12th, 1869.

YESTERDAY'S PARLIAMENT.

In the House of Lords the Marquis of TOWNSHEND, with the permission of the Peers, withdrew his Lodgers' Property Protection Bill, which was down for second reading; and the Aggravated Assaults Amendment Bill of the same noble lord was next rejected. The Sea Birds Preservation Bill was read a third time and passed.

The desire to witness the proceedings on the O'Sullivan Disability Bill drew a very large attendance, both of members and the public, to the House of Commons yesterday at two o'clock. A few questions were asked before the order was taken. Mr. MONSELL told Sir J. Simeon that the alleged kidnapping of slaves from the South Sea Islands, for the use of the Queensland planters, was being inquired into. Mr. CANDLISH had previously given notice of his intention to move for a select committee to inquire into the causes of the great excess of actual over the estimated expenditure of the Abyssinian war.

When the order for the second reading of O'Sullivan's Disability Bill was read, the ATTORNEY-GENERAL for IRELAND said that he was prepared with evidence in support of it, and that he had provided counsel in the matter; and he was about to move that the counsel be called in, when Mr. MAGUIRE asked permission to read a letter which he had that morning received from Mr. O'Sullivan. The letter announced the writer's resignation of his office, which he placed unreservedly in the hands of Mr. Maguire and The O'Donoghue. Under these circumstances, the House, at Mr. GLADSTONE's suggestion, postponed the second reading of the bill for four weeks.

This business over, Mr. GLADSTONE said, in answer to Mr. Dent, that he hoped the report on the Irish Church Bill would be disposed of on Thursday night, and he saw no reason why the House should not be then adjourned for a fortnight. The House then adjourned.

On re-assembling at nine o'clock, Mr. W. FOWLER called attention to the duties charged on the succession to real property, and the exemption enjoyed by certain descriptions of property. He moved a resolution to the effect that the present state of the law is anomalous, and requires the attention of the Government. The CHANCELLOR of the EXCHEQUER said he was not prepared to deal with the question, and the motion was withdrawn.

Mr. KNATCHBULL-HUGESSEN's proposal to constitute county financial boards, to be composed partly of the body of magistrates and partly of representatives of ratepayers elected by the guardians of the poor, was very favourably received on both sides of the House, only Mr. HUNT apparently anticipating any difficulties in its way, and after a brief discussion leave was given to bring in a bill to carry it into effect.

Mr. M'CULLAGH TORRENS's motion for the appointment of a Select Committee to inquire whether the House of Commons has, or ought to have, power to administer oaths to witnesses examined in support of bills of pains and penalties, was seconded by Mr. LIDDELL, and supported by Mr. V. HARCOURT. After a good deal of discussion, Mr. GLADSTONE said he entirely approved of the course recommended by the hon. member for Finsbury, and—with some alteration of its terms—the motion was adopted without a division.

The nomination of the Committee on the Scotch Game Laws, which Mr. LOCH obtained some time ago, occupied the rest of the sitting. Sir JAMES ELPHINSTONE proposed to substitute a Royal Commission for the Committee. In the end neither was decided on, but the debate was adjourned, the LORD-ADVOCATE agreeing that the Government would consider between this and the after Whitsun Session whether they would themselves undertake to legislate.

The House adjourned at twenty minutes past two o'clock.

MARK-LANE.—THIS DAY.

From Essex and Kent the receipts of wheat, coastwise as well as by rail, were only moderate, but the quality was good. The trade was firm at full prices. There was a good show of foreign wheat. Most descriptions were firmly held at Monday's quotations. Floating cargoes of wheat were more freely dealt in. Maize and other produce afloat was steadier. Moderate supplies of barley were on sale. Transactions were not extensive, but prices ruled firm. Malt was dull, at late rates. Oats were purchased to a moderate extent, at Monday's improvement. Beans and peas were in fair request, at previous quotations. For flour the demand was limited, but the quotations were well maintained.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	130	110	600	20	—
Irish	—	—	—	—	—
Foreign	660	—	—	1,730	1,108 sks

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TO CORRESPONDENTS.

"S. M."—It is against our rule to insert communications rejected by other newspapers.

"JAS. TAYLOR."—The contradiction was inserted in our last.

The Nonconformist.

WEDNESDAY, MAY 12, 1869.

SUMMARY.

BESIDES emasculating the Scotch Education Bill, the Lords have, during the week, been endeavouring to strike at the Government through Mr. Bright. Formal attention was called by Lord Salisbury, on Thursday, to the casual remark of the President of the Board of Trade in the late debate as to the necessity of putting a greater number of persons in possession of the Irish soil, and a bevy of eager peers joined his lordship in requiring some explanation as to the land policy of the Government. Earl Granville, while declaring that Mr. Bright spoke only his own sentiments, pointed out that the plan of his right hon. colleague had been foreshadowed by Burke, and was less radical than Lord Mayo's scheme of land tenure, and he once more declined to indicate the character of the measure the Government would be prepared to introduce next year. Though assailed on all sides, Lord Chancellor Hatherley, with his accustomed spirit—which quite surprised, if it did not abash, the opponents of the Government in the Upper House—charged them with striking at the Irish Church Bill by raising these unfounded alarms relative to the soil of Ireland. We fear the ulterior purpose of the landed proprietors in both Houses is beforehand to frighten the Ministry into a timid policy as regards the tenant-right question. Happily neither the Premier nor his chief colleagues are to be intimidated by such devices.

The many-sided question of British pauperism was discussed in the Commons on Monday—a night being given by the Government to Mr. Corrance to ventilate the whole subject, in lieu of the opportunity he surrendered while the Irish Church Bill was in Committee. The member for Suffolk confined himself mainly to pauperism and vagrancy in the agricultural districts, and he recommended the establishment of regular district schools for poor children, separate from the workhouse; rates in aid of local superannuation funds and medical clubs; and more stringent and uniform treatment for vagrants. The subsequent debate took a very wide range, each speaker being ready with his own special remedy for the destitution of the country—the least objectionable in point of principle being Mr. Mundella's suggestion for a reduction of ten millions in the national expenditure. Mr. Arthur Peel, the Secretary of the Poor Law Board, asserted that pauperism had rather decreased in proportion to population since the new Poor-law system came into operation, while the amount actually given in relief has been also reduced. But Mr. Goschen, the head of that Board, entered more elaborately into the subject, contending that the increased cost of maintenance was caused by the demands of the public. "We cannot," he said, "expect the rates to be kept down at the same time that we are establishing a higher standard of treatment for the sick poor. . . . The country must make up its mind to spend a good deal of money in improving the condition of the inmates of workhouses, or not to improve it to so high a standard as that to which the public has been looking." While Mr. Goschen protests against any proposition savouring of an assumption that the public is bound to take charge of all the sick and aged poor, or of the Consolidated Fund being drawn upon for Poor-law objects, he justly claims that the department over which he presides is fully alive to its responsibilities. Better administration of the Poor-laws, followed by judicious legislation, will do much to diminish pauperism, but more is to be hoped from a general revival of trade and commercial confidence.

That recovery is not likely to be promoted by groundless alarms. Over speculation in foreign securities, a sudden further and unexpected advance in the Bank rate of interest, and a great rise in the price of gold in America, brought on something like a panic in the money market at the end of last week. Probably the chief cause of this agitation was anxiety as to our unsettled relations with the United States, and the fears created by Senator Sumner's violent speech. Mr. Goldwin Smith's letter addressed to the editor of the *Beehive*, and dated from Boston, is certainly not adapted to allay apprehension. He says that that speech has had a great effect "in reviving American hostility to England," and though Professor Smith expects no rupture, he is prepared for a turn of affairs which would oblige English residents to leave the States. We cannot but think that this startling and perhaps hasty conclusion, is suggested by an exceptional state of public feeling which will ere long subside, especially as it is believed that the extreme views of Mr. Sumner are not shared by eminent politicians in America, or by President Grant and his Cabinet. Whether it be a fit of anger or petulance on the part of our American cousins, our Government, having done their utmost to settle outstanding differences, can afford to wait till it has subsided, and a more rational spirit prevails. The interests of the two countries are too much interwoven, and their mutual sympathies too deep-seated, to be shaken by a passing wave of unreasoning resentment in connection with a long standing grievance. This view is strongly confirmed by the interesting speech made at the Congregational Union dinner yesterday, by the Rev. Dr. Scharff, of New York who, claiming a much more extensive knowledge of American affairs than Mr. Goldwin Smith, and having been in contact with all sorts of people, stated that he had not heard any sensible man express any desire for war with England, on account of the Alabama treaty. Mr. Sumner, he added, was a "sectional" man, and he believed that even he disclaimed any such desire. Of the same tenour is the statement, "on the best authority" of this morning's *Star*, to the effect that no idea is entertained among those who are well informed that any serious rupture will be occasioned by the questions at issue between the two countries. "They may possibly," says our contemporary, "be the subject of very difficult and protracted negotiations, or stand over altogether for adjustment at some future time: but we can predict very confidently that no worse results than these are likely to follow the rejection by the Senate of the treaty concluded by Mr. Reverdy Johnson."

The reply given to an influential deputation which pressed the Permissive Prohibitory Bill on the attention of the Home Secretary, indicates the readiness of Ministers seriously to grapple with the liquor traffic question. Indeed, according to the *Leeds Mercury*, the Government, yielding to the strong representations made to them, are not only prepared to accept as a temporary measure the Beerhouses Bill now before the House of Commons, but contemplate the suspension of the Beerhouse Act for two years, no licenses to be granted by the Excise during that time. Whether this means that no new licences are meanwhile to be issued by any authority is not very clear. But public apathy on the subject has ceased, and the Government have a favourable chance of dealing with a question which intimately affects the morals of the people.

The disadvantages of personal government in France are visible in the brief address of Napoleon III. at Chartres, calling upon the electors of that town and "the honest men of every party," "to second the regular advance of my Government on the path of liberal progress which it has laid down, and to oppose insuperable resistance to those subversive passions which appear to revive only to threaten the unshaken fabric of universal suffrage," which, it may be added, the Emperor knows so well how to manipulate. The Opposition journals are not pleased with this appeal, maintaining that at such a time the chief of the State ought to maintain the utmost reserve. There is no doubt that the elections are exciting unusual interest in France, and that the Liberal opponents of the present system will be greatly strengthened.

The Spanish Cortes are making head way with the new Constitution, and the Government are said to be agreed in recommending that Marshal Serrano shall be chosen sole Regent of the Kingdom, and Prim President of the Council and Miniter of War, until a king shall be elected. Serrano being a mere figure-head, and averse to taking the initiative in anything, the supreme power would in such an event practically devolve upon Prim. Spanish statesmanship is exhibiting in the present day unwonted moderation. To a question put by Senor Orense, the Foreign Minister replied with great good sense, that before entering upon negotiations for the cession of Gibraltar it was necessary that Spain should be strongly constituted, and that her finances should be reorganised, so as to enable her to take her place as one of the great European Powers.

May we not believe that our American kinsmen are just now thinking more of the conquest of nature than of conflict in the field with ourselves? They have just completed the Pacific Railway, the longest in the world, by which the two oceans bathing the American continent will be brought within easy communication, and the journey from New York to San Francisco will be reduced to a few days' trip on the iron road. The States are thus visibly, and for the first time, practically united, though a frightful wilderness and a mountain chain separate Michigan from California. But the desert has been crossed and the ridges scaled by this railroad of three thousand miles, which is the last and greatest monument of Yankee enterprise. "It is hard," as the *Pall Mall Gazette* remarks, "to exaggerate the consequences of all kinds which are brought palpably before us by this linking together of the two extremes of the United States. It is an outward and visible symbol of the growth of a power which, whatever view we may take of its merits, will be one of the predominant elements of the future world. It is the fulfilment of dreams which within the life of many men still surviving seemed as wild and visionary as those of a madman. The extension of the Union from the Atlantic to the Pacific becomes for the first time a distinct reality, and unless the Americans yield to a foolish ambition for expansion in a lateral as well as a longitudinal direction, they will have plenty to do for generations to come in filling up the vast outlines of their empire."

THE MAYOR OF CORK.

MR. O'SULLIVAN, the Mayor of Cork, has raised himself into ephemeral notoriety, by an after-dinner speech, equally bad in point of taste, and worthy of all reprobation in point of moral feeling. He has achieved the singular distinction of forcing a disclosure of the divided state of her Majesty's Opposition, and of causing grave embarrassment to her Majesty's Ministers, by uttering a few sentences of treasonable bombast, which, till now, it would have been held to be impossible for a man in office to utter. The subject was pointedly brought under the notice of the Government by various interrogatories put to it by gentlemen on the opposite side of the House. The facts were indisputable; the offence was too glaring to allow of being passed over without some official notice. The Cabinet deliberated, and on Wednesday last the Attorney-General asked leave to bring in a Bill to depose the Mayor of Cork from his official dignity, and to disqualify him from henceforth holding any post of municipal or magisterial authority.

Yesterday was fixed for hearing the Mayor, either in person, or by representative, at the bar of the House, and for receiving evidence in regard to his alleged delinquency. It is not surprising that so novel a course of proceeding should excite something approaching to a sensational tone of mind in the members of the Lower House. At two o'clock there was a great influx of the representatives of the three kingdoms. A lively scene was anticipated. The House was crowded in every part, and when the preliminary business of presenting petitions and asking questions had been got through, the Attorney-General proposed the order of the day. Instantly Mr. Maguire, member for the City of Cork, rose in his place, and sought permission to read to the House a letter which he had received from Mr. O'Sullivan, the Mayor. The purport of that letter was, that he placed his resignation absolutely in the hands of Mr. Maguire and The O'Donoghue, and that he intended formally to complete the act, by announcing the same afternoon to the Corporation, over which he presided, his retirement from office. He disclaimed all intention, in the speech which had given such great offence, of

inciting any human being to acts of violence; he expressed his belief that the elevation of his country to its proper position, and the redress of those wrongs under which she suffered, might be best achieved by the Imperial Parliament. He recognised the good intentions of that Parliament in the measure which was now passing through the House of Commons, for conferring upon Ireland the blessings of religious equality; and lest by any act of his, that and other measures having for their object the amelioration of Ireland should be retarded, he deemed it his duty to give up the post to which the confidence of his fellow-citizens had raised him. We describe his letter from memory, having no printed report of it before us.

The effect was just such as the friends of the Government most earnestly desired. Mr. Gladstone rose, and in a few words stated to the House that under present circumstances he would suspend the further progress of the Disabling Measure until a new election had taken place to the Mayoralty of the City of Cork. We greatly rejoice in this issue. We do not see very well how the Government could have acted otherwise than they proposed to do, and yet it is undeniable that their mode of action was open to most serious objections. The inconvenience as well as the scandal of leaving the Mayor of Cork in his present position, when a few weeks hence, by virtue of his office, he would sit with the Judges of Assize; and the spirit of lawless violence which his language, left unpunished, might have incited amongst a sympathising and turbulent population, seemed to make it absolutely necessary that whatever measures were taken by the Government should be taken at once. We are bound, however, to admit that the correction proposed to be administered was the mildest that would be applicable to the present case, touching, as it did, the Mayor of Cork, not in his personal, but only in his official capacity. But *ex post facto* legislation is always objectionable. Laws aimed at particular persons seldom carry with them the moral weight attaching to laws that are universal in their bearing. It could not but be a matter of regret to a reformed Parliament, and especially to the most ardent supporters of a Liberal Government, that it should be forced out of its way to do an act which, if not entirely unprecedented, would certainly have been alien to the spirit of our free Constitution. No man of enlightened views can desire that the legislative powers of the House of Commons should be used judicially. It is their function rather to make laws for the people, than to administer laws. Just now, especially, it would have been a great misfortune that the Imperial Parliament should mar the success of a conciliatory and highly beneficial policy, by provoking the ignorant resentment of a section of the Irish population, too susceptible of evil and violent passions. We rejoice that the necessity has passed away; we sincerely hope that it will not recur; and if the course proposed to be pursued, with regard to the Mayor of Cork, should ultimately tend to impose some restraint upon the bad habit of indulging in unreasoning and violent speaking in Ireland and elsewhere, we shall have to congratulate the Government upon the firm determination it has displayed in this matter, as well as upon its good fortune in being released by the event from the necessity of carrying that determination to its ultimate issue.

THE LORDS AND NATIONAL EDUCATION IN SCOTLAND.

IF the House of Lords had had at all in its recollection the expression of public opinion in Scotland with reference to the Duke of Argyll's Bill on National Education in that country, it must have entered upon the discussion of that measure, on Monday night, with a considerable feeling of diffidence. We judge, however, from the course of the debate in Committee that the Lords deemed it expedient to ignore, not only the feeling of the Scottish people, but the obvious tendency of public opinion as a whole. The evidence taken before the recent Scotch Education Commission established beyond a doubt that the opinions of the people of that country were, as a whole, in favour of an unsectarian system of National Education. The Duke of Argyll's Bill was intended to meet that opinion so far, but so far only, as new schools were concerned. It left the old system as it stood and as it stands. The principal fault to be found with its author is that he had not the moral courage, or that, under all the circumstances, he did not deem it expedient, to make an attempt at once, to revolutionise the present system of education in Scotland. Of that system, so far as instruction goes, there may be very little of which to complain; but so far as government and authority are concerned, there is everything to which to object. All the parochial schools of Scotland are in the hands, and under the exclusive control, of the Established Church of that country. To a very great extent at least, the burgh schools are in the same category. Out of 3,349 public schools existing in Scotland at the time that the Census of 1851 was taken, 937 were parochial and 88 were burgh schools, under the control of a Church which did not, and does not, number more than a third of the whole inhabitants of the country. These schools were placed, as they are now, in positions where competition is practically impossible. The Duke of Argyll's scheme did not interfere with these old but unjust rights of the Establishment. All that it did, so far as ecclesiastical authority is concerned, was to provide that any new schools that might be found to be needed should be of an unsectarian character, and subject to the control neither of the Established nor of any other denomination.

We commented in this journal some weeks since upon the Duke of Argyll's speech in introducing his, on the whole, remarkable Bill. Since then there has been a very free expression of opinion in Scotland concerning its merits. Externally, at least, the Scottish people belong, for the most part, to three denominations. As a matter of courtesy we take the Established Church in the first place, although it is not now the most numerous. The opinion of the Scottish people as a whole being against the continuance of the denominational system, the Commission of the General Assembly pronounced against the Duke of Argyll's Bill because it would put an end to that system, which is of almost sole advantage to itself. The Free Church, on the other hand, objected to the Bill, amongst other reasons, that it did not interfere with the present parochial system, and did not pay sufficient deference to the Free Church. The United Presbyterians took broader ground, and pronounced against the Government support of any denominational system whatever. Their principal objection to the Duke of Argyll's Bill was that it did not provide for a system which "excluded all sectarian distinctions, and secured popular representation and confidence in the management of the schools." They protested against the continuance of the "unpopular and sectarian constitution of the present parochial school," and also against clauses which provided for the continuance of denominational and other schools under exclusive and sectarian management, "so that the two largest classes of schools which it is designed to comprehend—the old National and the adopted National—may be perpetuated without any share in their management by the people for whose benefit they are upheld." We thus have the representatives of about two-thirds of the people of Scotland protesting against the privileges at present enjoyed by the Established Church, with which the Bill now before Parliament does not attempt to interfere, and a large and influential section of the religious, apart from the secular community, demanding an unsectarian system.

With the minor details of the Bill, as those details were dealt with by the Lords' Committee on Monday night, we do not care to interfere. If it had been any other assembly, we might have expected that some member would rise and move, as an amendment, that the privileges enjoyed by the Established Church should be abolished, and that, in respect to ecclesiastical authority, there should be something like freedom of education. This most notorious defect of the Duke of Argyll's Bill was, however, not once alluded to. An occasion presented itself when the twentieth clause came under consideration, and then the Duke of Argyll made the speech of the evening. The Duke recapitulated the conclusions of the recent Commission, to the effect that denominational schools ought to be stopped, and proved from evidence the inadequacy of that system to undertake the education of the country. He also said that the great mass of the laity—(we are glad to hear it)—are in favour of his measure. At this stage the Archbishop of Canterbury, who, since he has become an Archbishop, has, as is natural, revealed more and more of his Conservative tendencies, pronounced in favour of the denominational system. The question, as Earl De Grey put it, was not whether existing denominational schools were to be put an end to, but whether new denominational schools were hereafter to be brought into existence. The amendment in favour of the latter system was carried by 68 to 23. The Duke was again defeated in the consideration of a subsequent clause, relating to grants to be made to future "National" schools. In order to extinguish a main part of the Bill, the Duke of Marlborough moved that the word "National" be omitted, and he carried his amendment against the Government by 59 to 28. The Bill then passed through Committee, and will no doubt be unopposed on a third reading.

As the Bill originally stood, it was, as we once before intimated, a measure of broad and honest intention. It was not all that we should like to have had proposed, but it was a step in the right direction. Statesmen with great responsibilities cannot, we are afraid, be expected to act upon theoretical principles; otherwise we should have expected that the Duke of Argyll would have dealt in this Bill sharply and forcibly with the educational privileges of the Church Establishment. In doing this he would have been supported, as he must now be aware, by two-thirds of the religious people of Scotland and by all who care nothing whatever for ecclesiastical distinctions. As it is, his Bill, good as it was as a beginning, but only a beginning, of reform, is now pretty well emasculated. As it stands it sanctions an absolute extension of the very denominational system to which he intended to put an end. The central thought of his measure is thus neutralised. It was small enough as it was; and it is now made smaller. Is it worth while to proceed with it any further? The Lords have virtually rejected it. We all know the history of such rejections. The Bill is scarcely likely, in its present state, to pass the Commons, but it is now hardly worth while to trouble the Commons with it. The best thing to be done is for the Government to withdraw it, and bring in a measure, next Session, more thorough in its unsectarian character, and more likely to satisfy the demands of the Scottish people. Of its unsectarian principle, as applied to new schools, we have the highest admiration. We now suggest as the Lords do not like even this, that the principle should be extended to all public schools whatsoever. As in other questions, so in this, it is quite clear that nothing is to be gained by compromising proposals. The next step must be utterly to abolish all sectarian privileges in education.

COMMONS AND OPEN SPACES.

THE Whitsuntide holidays are close at hand, when thousands and tens of thousands of hard-working men and women, glad to escape for a brief time from the rigours of daily toil, will be found hastening in the direction of the public gardens, parks, and other recreation grounds which have been provided for their enjoyment, or to such portions of woodland and common as may yet have escaped enclosure. But the number of open spaces accessible to the public is annually decreasing, especially in the neighbourhood of the metropolis, where the need for their preservation is greatest. In the neighbourhood of Epping Forest the encroachments have been of such a wholesale and unscrupulous character, that the Government has found itself absolutely compelled to interfere for the purpose of staying further depredations. The shameful and indefensible mismanagement of the Commissioners of Woods and Forests at one time nearly led to the complete surrender of the Crown rights over the portions of the forest to which the public still retained the right of access. Had this result occurred, the numerous Sunday-school, day-school, and ragged-school children of East London would have lost their favourite place of holiday resort, for "a day in the forest" is a treat which the children of the East London poor, no less than their fathers and mothers, have learned to prize and look forward to with feelings of delight. As it is in the East, so is it in the South and North. Blackheath and Hampstead Heath have each attractions for the building speculators, who are ever on the look out for opportunities of encroaching on the few grassy acres which the greed of man has yet proved unable to filch from the inhabitants of the giant city. Like Epping Forest, the beauty and utility of Blackheath has been seriously impaired in consequence of the short-sighted and bungling policy of the Woods and Forests Commissioners, who, despite the indignant remonstrances of the Astronomer-Royal and others, actually allowed a man, on payment of 56*l.* per annum, to take away as much gravel as he pleased. The inhabitants of the surrounding neighbourhood would gladly have paid double that sum to preserve the Heath from injury. Hampstead Heath has repeatedly been in peril from the persistent attempts of Sir Thomas Maryon Wilson to enforce his alleged building rights over that yet charming tract. His sudden death last week renders the danger still more imminent; for it is believed that his successor is not bound by the same legal encumbrances which prevented him

from covering the heath with a mass of semi-detached villas.

Wimbledon Common is another open space which has to endure the constant attacks of the besieger. There, as at Blackheath and Hampstead Heath, the *modus operandi* seems to consist in rendering the soil as unsightly and unenjoyable as possible, so as to lead people to entertain a conviction that it could not be rendered worse by covering it with buildings. Clapham Common has been more fortunate. It has been secured to the use of the public on conditions which would render it rather dangerous for any person to attempt interfering with its utility as a place of popular recreation. Tooting Common has been preserved in like manner from the grasp of the would-be spoiler; but, as we travel further into the country, especially in the pleasant counties of Kent and Surrey, it becomes almost painful to note how rapidly the open spaces are disappearing from view. It seems as if what was everybody's business is nobody's business; for the enclosers apparently have it all their own way. Like the Commissioners of Woods and Forests, the Inclosure Commissioners evidently consider the interests of the public as being of the last importance. Turning from these to the metropolitan parks, it is instructive to note how the integrity of those farthest removed from the aristocratic regions of May Fair and South Kensington are continually being threatened by those who seem to think that recreation grounds intended principally for the use of the labouring classes are fair game for the lovers of encroachments. Victoria Park was some time ago in danger from the gas companies; now it is beset with a new evil, in the shape of large public-houses, which it is attempted to have erected in the very middle of the park, although there are plenty of these establishments at almost every gate. Finsbury Park, too, is far smaller in extent than originally intended, yet, notwithstanding this, it is proposed to yet further limit its area by devoting a portion thereof to building purposes. The effect of all this is to increase the pressure on the other parks. In the Regent's Park gross encroachments have been permitted in bygone years which would not have been tolerated at the present day. The inconveniences of these are frequently felt when least endurable. Whether Battersea Park will be allowed to escape remains to be seen. Perhaps when the tide of metropolitan population shall have begun to drift in that direction, it may be placed in jeopardy also. In the country we have the same tale over and over again. Wherever our manufacturing cities and towns have begun to expand their limits, the surrounding heaths and commons are menaced with enclosure and destruction. The desire to turn the green acres into gold outweighs all other considerations. Never mind if the poor man be robbed of his few opportunities of gaining a breath of fresh air; never mind if the pale-featured factory children be denied the delightful privilege of gathering a few primroses or daisies, so long as the lord of the manor and the speculative builder possess the power of converting woodland and heath, breezy common and sloping hillside, into towns of brick and stone. This is a money-making age, and the money-makers are not the kind of men to allow sentimental feelings, or, indeed, anything else, to stand between them and the possibility of pecuniary gain.

But there are numerous indications that this unsatisfactory state of things will not be much longer tolerated, and it seems almost certain that among the numerous social questions which will occupy the earnest attention of the House of Commons, after the disestablishment of the Irish Church shall have become an accomplished fact, not the least important will be the preservation of our commons and other open spaces. The whole matter requires to be placed on a more satisfactory footing, so that every foot of available open space shall be preserved intact for the use and recreation of the whole community. If there be one thing more than another calculated to awaken the alarm of our great landowners, it is the supposition that the masses are losing their respect for the laws regulating the tenure of land in this country. Yet how can we expect them to believe in the justice or equitable character of a legislative code which practically punishes the poor man if he dares to trespass on the land of the rich man, yet allows the latter—if he be sufficiently wealthy and unscrupulous—to pilfer, acre by acre, from the poor, the commons and recreation grounds originally intended for their use and enjoyment? If the fixity of land-tenure is to remain unaltered in England, our lords of manors must be more careful, more discriminating, than they generally are in the enforcement of their alleged rights. It must not be assumed because there is no loud outcry, no palpable fermentation, that the masses are indifferent or apathetic on this subject. On the contrary, they feel most acutely the wrongs of which they are the helpless victims, and the merest accident, the most trivial incident, may suffice to produce an explosion of popular feeling little contemplated, and perhaps most disastrous in its results. If our landed proprietors wish to postpone the inevitable discussion on property in land, to repress the tendencies which must sooner or later arise in favour of declaring the land to be national property, they should use their interest and influence to preserve intact the commons and open spaces. It is by becoming the efficient protectors and guardians of the heaths, woodlands, and other open spots to which the poor love to resort, that they can best maintain their present rights to their own parks and landed estates.

SUMMER HALF-HOLIDAYS AND THEIR USES.

ALTHOUGH the benignant spring season, with its wonderful medicinal sunshine, and its luxuriant flora of the wayside and the woodland, is again adorning our earth in these latitudes, and is ready to rejuvenate us its human beneficiaries as well as the fields and forests about us, there is in our cities and large towns a class of the population to whom the vernal equinox comes with fewer beatitudes and a little chequered with cloud. To many a milliner's workroom, and behind many a mercer's counter in fashionable centres, the spring is the harbinger both to employer and employed of three or four months of the longest confinement to the engagements of business which the shopping public inflict on their servitors during the year. It is the harbinger of weeks of work which, unless the half-holiday intervene between the Sundays, is carried on at a pace that kills. It is, moreover, the time of the year above all others when tradesmen, with a large staff of hands to maintain, and heavy expenses current through the year, seek to recoup themselves for the smaller takings of the duller seasons. It is, in fact, the season of sunshine in which the hay must be made.

"The season" will always in large commercial centres bring with it a pressure of business which will lengthen the hours of work for a large class of those who are employed in the apparel-market. This is the case in the best of the London houses, the principals of which were identified with a philanthropic solicitude for the comfort and general welfare of their hands. But under these fitful English skies, the demand for new goods on the first spring day may be, and often is, so sudden that the public rush in to the well-known retail marts in large cities like a flood, and there is high water until a late hour of the evening. Nor does the work of the shopman cease with the total recession of the tide. It continues for an hour or two at the fag end of the day, behind closed shutters, such is the number of the breaches effected in the barricades and piles of stock which have been charged by the eager public. It is true that this recurrent pressure of business has happily been mitigated year by year by the cultivation of a sentiment of forbearance on the part of the purchasing community, especially of ladies who have shown themselves kind and considerate towards the young people concerned, so that even in the height of the London season the hours for the closing of retail premises show an important retrenchment from the later ones which not long since prevailed. But still the best instances of mitigation which could be mentioned would leave the trade assistants in our cities and towns at a great disadvantage for leisure and recreation. In this exceptional case they must have inevitably remained but for the specific of a weekly half-holiday.

The weekly half-holiday has just reported itself in the newspapers as a young but thriving institution in our provincial towns as well as our cities. We learn that whilst the Saturday is the chosen day for the half-holiday making in London, a day in the middle of the week, either Wednesday or Thursday, is most convenient for provincial towns, in order that the market day—that indispensable institution of agricultural centres, which mostly falls on the Saturday—shall not be interfered with. A weekly half-holiday, or a closing of the shops at four or five o'clock, is a favourite arrangement for the summer months in such places, and it is remarkable that this is oftener a tradesmen's movement than a movement initiated by the young people employed. In this sensible way, once a week during the season of greater labour and fatigue—and therefore of greater need of recreation—the employers determine to indemnify themselves for the longer hours of business to which on the ordinary days of the week they are subjected by the nature of their calling. There can be no doubt that whilst the main object of the half-holiday is attained, and a boon thus conferred upon both the employer and the employed, it is also a good thing for the general corporate life of the town that a community of feeling should be cultivated with regard to the amenities and enjoyments of life as well as to those rateable and taxable capacities of the inhabitants which mostly figure in our municipal annals.

What can be done with a summer weekly half-holiday? Between strenuous athletic sports on the one hand, and tranquil, but perhaps aimless, rural walks on the other, there is a wide space which is being rapidly filled up. There are everywhere around us symptoms of an eager pursuit—especially on the part of the younger generation—of natural history as a practical study. Not only is the literature of the subject enormously on the increase, but field-naturalists' clubs are multiplying throughout the country. The more the claims of the subject are considered, the more does it seem an occasion of shame that such obvious features of the landscape around us as our forest trees and hedges have hitherto been so much of an unknown world to us—that the average man or woman of reading habits, and accustomed to educated society, should be unable to tell a sycamore from a plane tree, a birch from a Huntingdon willow, a hornbeam hedge from a whitethorn, or even a beech from an elm, not to speak of our glorious variety of old English wild flowers. But, beside our forest trees, and the rich banks of weeds and flowers which adorn our hedge-bottoms, how entertaining the sphere which the smallest geological knowledge of our suburban strata enables us to enter into! How interesting to learn that—

"Where rolled the deep, now grows the tree."

How many the facilities to stimulate our appetites as humble disciples in the field of Lyell and Murchison, in these days of cheap and excellent text-books! Happily there are abundant signs, not only in London, but throughout the country, that natural history is adding a new and worthy object to the weekly half-holiday, and that it can be popularised into one of the most practical and fascinating of youthful and scientific pursuits. If any one doubts the pleasure of the study, let him but make a single experiment. Let the object of his interest be the forest trees which he finds in his favourite landscape or his casual walk. Let him gather twigs from half-a-dozen trees of different species, with the foliage and blossom in which they are rejoicing at this season of the year. Let him take them home and compare them with the descriptions of the parent trees in the cheap shilling manuals which abound. By this lesson his interest in trees is henceforth and for ever guaranteed, and many a pleasant half-holiday in the future is in store for him.

Parliamentary Intelligence.

HOUSE OF LORDS.

Thursday being Ascension-day, the House did not sit.

On Friday, Lord TOWNSHEND, in moving the second reading of the Reformatory Schools Amendment and Industrial Schools (Great Britain) Bills, intimated his great surprise at the refusal of the Government to support such humane and necessary measures. In consequence, however, of the opposition of the Government, as expressed by Lord Morley, he withdrew both bills.

The Religious, Educational, &c., Societies Incorporation Bill was read a second time on the motion of Lord ROMILLY, after some brief remarks by the LORD CHANCELLOR and by Lord CAIRNS. The latter pointed out the gigantic scope and dimensions of the bill, according to its present wording. He felt assured the House would not pass the bill unless in a very altered shape.

The Government of India Act Amendment Bill passed through Committee.

THE IRISH POLICY OF THE GOVERNMENT.

Lord SALISBURY then put his question on Mr. Bright's expression in the House of Commons of certain views of Irish policy, which he conceived, if rightly reported, threatened the rights of property, and, if reported incorrectly, were likely to rouse unfounded expectations. Great evils were resulting from the uncertainty in which the Irish people were kept by such obscure intimations of the Government policy as had, he showed by quotations from a newspaper report of the debate, been thrown out by Mr. Bright, and not repudiated by the Premier himself. What the plan might be to which the former had referred for giving an increased proportion of the people of Ireland a share in the land of their country, he professed himself unable to conjecture. He stated reasons for doubting that it could be Mr. Bright's old device of the State buying up estates of absentee landlords and reselling them in lots. But whatever it might be, it was the duty, he earnestly asseverated,

of the Government to state at once that it was prepared to go so far and no further.

Lord GRANVILLE maintained that Lord Salisbury had infringed the practice of Parliament in reading from a newspaper report of what had passed in the other House. But that should not prevent his answering the question which had been put. He admitted that Mr. Bright had in appearance violated the usual reticence in the statement he had made without the privity of the rest of the Cabinet; but the fact was, as explained by Mr. Bright himself to Lord Granville, that the former had accidentally omitted to mention that in these observations of his he spoke merely for himself. The noble earl ridiculed Lord Salisbury's affectation of ignorance as to the plan to which Mr. Bright referred. He did not feel bound to defend that plan, which was Mr. Bright's own, but he showed that Mr. Burke had foreshadowed a policy not altogether dissimilar, and that Lord Mayo's scheme on Irish land tenure had gone still further. For the Government, however, he declined now, as he had formerly, to comply with the often-repeated requisition of the Opposition to explain prematurely the particular character of the bill the Government would be prepared to introduce next year.

The Earl of Carnarvon, Lord Cairns, the Marquis of Clanricarde, and Earl Grey, criticised adversely the conduct of the Government, which was defended by Lord KIMBERLEY and the LORD CHANCELLOR, the latter of whom said the Government would at the right time explain their measures, and he might venture to say they would not occasion the slightest alarm to the owners of land. Their Lordships soon afterwards adjourned.

On Monday the report of the Committee of Privileges on the Wilts Peerage was considered, and finally agreed to, a motion by the Duke of Cleveland to refer the report back to the Committee for a rehearing being negatived.

SCOTCH EDUCATION.

Before the House went into Committee on the Parochial Schools (Scotland) Bill, the Duke of RICHMOND expressed his dissent from the bill in its principles and its details, which from his unavoidable absence on the second reading he had been prevented from discussing. The change from the present system—a combination of the parochial and the voluntary with a rating system, which, he maintained, must abolish the voluntary system—would increase the burden. Nor had the necessity of a change been proved, as, indeed, appeared from the report of the Commission of which the Duke of Argyll had himself been chairman. He objected, moreover, to the maximum threepenny rate, which was, he considered, of the essence of the system, but which in many districts, he showed, would not cover the expense of education. He denied that the feeling of Scotland was in favour of the bill, which, providing an undenominational system of education, would lead naturally, he feared, to secularism.

The Duke of ARGYLL refused to discuss the general principles of the bill in its present stage, and moved for going into Committee.

Lord CAIRNS thought the Duke of Argyll's original pledge, that the bill would be accepted by the various sections in Scotland as a compromise, had not been redeemed. At all events, he argued that, before going into committee, the House ought to have before it the statistics on which the Government had persuaded itself that a threepence in the pound rate, on which the whole bill turned, would be sufficient. Certainly, in some parishes where the rate was most necessary it was proved that it would be inadequate. But he objected particularly to the objects of the bill, which seemed to be to reduce all the Scotch schools to the level of the new National Schools in Scotland; and to the machinery for accomplishing this, which was one of reward and punishment.

After some further discussion, the bill went into Committee.

On Clause 1 the Duke of ARGYLL intimated he might be disposed to accept whatever might appear to be the general view of the House on the subject of the constitution of the Central Board.

Considerable discussion ensued on Lord COLONSAY's amendment to the clause (Clause 20), which provided against the adoption of the denominational schools which should not have been in existence two years before the passing of the Act. The Duke of ARGYLL defended the original clause, on the ground that the denominational system had been reported against by the Commission, and that it was inadequate for the needs of Scotland, and practically unjust as securing the largest Privy Council grants for the districts where they were least wanted. It had failed conspicuously in so rich and liberal a city as Glasgow. He showed, moreover, that the habits and disposition of the several religious bodies in Scotland did not require denominational schools. Roman Catholic and Episcopalian families availed themselves at present of the Presbyterian schools without jealousy. A further reason for discontinuing the denominational system was its inconsistency with the support of schools by rates. If, however, that system was really required by any parts of the country, the bill would allow of its continuance, there. He vindicated his former assertion that the general feeling in Scotland would be found in favour of the measure. The hostility of Presbyteries to it was a matter of course.

The Duke of MARLBOROUGH thought some of the expressed views of the Commission on this subject contradictory; and he doubted that the Duke of Argyll was provided with premises to prove his conclusions against the denominational system. H apprehended that the bill would also work evil and injustice by discouraging voluntary efforts. He cited against it the authority of Mr. Lowe. Lord AIRLIE's experience was that the feeling of Scotland was in favour of national against denominational schools. Lord KINNAIRD considered Lord Colonsay's amendment would really promote the efficient working of the bill. The Archbishop of CANTERBURY argued against the Duke of Argyll's supposition that the denominational and national systems of educatien were essentially inconsistent. He urged the Duke to assent to the amendment, which, he believed, would not injure the usefulness of the bill. Lord MINTO could not concur in the Archbishop's view that the denominational and national systems were compatible. Lord DENBIGH opposed the clause, which was supported by Lord DE GREY, who pointed to the wide difference between the English and Scotch educational systems in answer to the argument that such a change of the one might be made a precedent for a corresponding change in the other. On a division the amendment was agreed to by sixty-eight to twenty-three.

Much discussion arose also on the mode fixed by Clause 37 of electing the members of the school committees; but the Duke of ARGYLL, who, however, warned the House that the bill would need the sanction of a House elected on principles of household suffrage, finally accepted the proposed amendment.

In Clause 68, which empowers the Privy Council to make grants to National Schools, the Duke of MARLBOROUGH moved the omission of the word "national." He urged the injustice of the clause to the Roman Catholic Schools, and also that the Duke of Argyll had greatly underrated the various objections of managers of schools established by religious bodies generally in Scotland to being placed under his Central Board, while, on the other hand, with the detriment which must result to the efficacy of the voluntary principle from the adoption of the rating system, these denominational schools could not subsist if deprived of the Privy Council grants.

The Duke of ARGYLL declined to review over again at this stage the denominationalist argument. He criticised the motives of petitioners against the bill, particularly of certain ironmasters and clergy; but he denied that the bill would put an end to any legitimate influence which the Established clergy derived from their efforts in the cause of education. For the Government he refused to agree to the amendment. After further comments by Lords KINNAIRD and CAIRNS, who supported the Duke of Marlborough's amendment, and by Lords AIRLIE and DE GREY, who resisted it, the amendment was carried without a division.

Lord DE GREY then moved the rejection of the amended clause, on the ground that else there would result a discrepancy in the principle of Privy Council grants in the two countries. It was retained, on a division, by 59 to 28.

In Clause 70 Lord COLONSAY moved the insertion of a provision for devoting a certain time to instruction in the Shorter Catechism; but the Duke of ARGYLL objected to the amendment, on the ground that the character of the religious instruction could be most safely left to the discretion of the governing body, and on the appeal of Lords CAIRNS and DALHOUSIE, who supported the same view, Lord COLONSAY did not press his amendment.

The bill having passed through committee, and the report of amendments on the Seabirds' Preservation Bill having been brought up, their Lordships adjourned at twenty minutes past twelve o'clock.

HOUSE OF COMMONS.

THE MAYOR OF CORK.

The greater part of Wednesday's sitting was occupied by the discussion of the bill for removing Mr. O'Sullivan from the mayoralty of Cork and disqualifying him from holding any magisterial office in Ireland. There was an unusually large attendance of members for a Wednesday sitting, and a good deal of excitement prevailed. Mr. GLADSTONE at the outset explained that a copy of the bill would at once be sent to Mr. O'Sullivan, and that he would be heard at the bar by counsel if he desired. The ATTORNEY-GENERAL for IRELAND, in introducing the measure, recapitulated in detail the familiar circumstances of the case. That the legislation proposed was exceptional could not be denied, although the case of the Lord Provost of Edinburgh at the time of the Porteous riot supplied a precedent. But the occasion was also exceptional, and no time could be spared in applying a prompt remedy. Mr. O'Sullivan's language and behaviour in an official position were productive of serious mischief, and it would be a scandal if he were allowed to take his seat on the bench with the judges at the next assize, as he would be entitled to do if he retained his office. To proceed against him by an information in the Queen's Bench would involve great delay; and the other alternative of a general Act was objectionable as a needless interference with the rights of unoffending municipalities.

Mr. BAGWELL recommended a general bill, and, amid cries of "Oh," excused the conduct of O'Sullivan. If his speech was an apology for political assassination, it should be remembered that Tell was an assassin, and yet was held up as a hero. Mr. BOUVERIE regretted that it should be deemed necessary to fall back on an old precedent drawn from such evil times. He should have preferred the ordinary course of legal procedure notwithstanding its delay. Besides, the Porteous precedent had not been strictly followed, for then the bill was introduced in the House of Lords, and evidence taken at the bar on oath. Mr. Walpole, Mr. G. H. Moore, Sir J. Gray, and Mr. Newdegate joined in urging that the House should not proceed on mere hearsay evidence, and that the mayor should have the fullest opportunity of defending himself at the bar of the House. Mr. MAGUIRE, repudiating any sympathy with the opinions expressed by O'Sullivan, pleaded that they were uttered late at night and after supper. Mr. MURPHY, the other member for the borough, tried to extenuate the mayor's offence in the same way.

Sir F. HEYGATE attributed O'Sullivan's misconduct and the general excitement which prevailed in Ireland to the recent release of Fenian prisoners—a measure intended, in his opinion, as "a stab at Lord Mayo and the late Administration." Mr. DISRAELI caught up this charge, remarking that, as the Government had thought fit to open the gaols and send assassins and traitors swarming through the country, the mayor might have some reason to imagine that his profligate folly would not be reprobated. If the Government had resorted to the ordinary processes of law in good time, there would have been no necessity for the very extraordinary proposition now submitted. Was there any precedent for a bill of pains and penalties for words alone, without any specific act of malfeasance? He had never heard of one. Certainly he never in his whole experience heard of so serious a step being taken on the mere *ipse dixit* of on Irish Attorney-General, who has read something or other in a newspaper, or has been told it by a third person. The mayor's offence must first be proved in such a manner as to leave no possibility of doubt. Had the bill been introduced in the House of Lords evidence could have been there taken upon oath. The House might well hesitate to commit themselves to so extraordinary and unconstitutional a measure. He feared it would lead, if not to the discomfiture of the Government, to the discredit of the House of Commons.

Mr. C. FORTESCUE assured the House that the preamble of the bill would be proved by evidence at the bar, and that the mayor would have an ample opportunity of exculpating himself if he could. Amid general cheering, he remarked that in the difficult task of vindicating the law, the Government had a right to expect support from the leader of the Opposition. The release of the Fenians, which was by no means indiscriminate, had strengthened the moral position of the Government. By a policy of mercy they had gained the right of insisting with effect on measures of severity should they be required. Later in the debate Mr. GLADSTONE indignantly resented the contemptuous manner in which Mr Disraeli had spoken of the Irish Attorney-General. The office was one of dignity and importance, and it was the duty of Parliament to see that due respect was paid to it. It would be better, he acknowledged, in such a case, if the House of Commons could, like the other House, take evidence on oath, but bills of disability had been repeatedly introduced in the House of Commons notwithstanding, and in the present case it seemed appropriate that Mr. O'Sullivan, as a commoner, should be tried first by his own order. Dr. BALL, in supporting the view that the bill should have been introduced in the House of Lords, explained incidentally on behalf of Mr. Disraeli that he had no intention of saying anything personally offensive to the Attorney-General for Ireland. Mr. HENLEY and Sir S. NORTHCOTE also expressed a preference for evidence on oath.

Colonel WILSON PATTEN had, soon after Mr. Disraeli's speech, risen to express his general approval of the bill as an exceptional measure for an exceptional case. Mr. HARDY also differed from the leader of the Opposition. It was essential that O'Sullivan should be removed from office without a moment's delay; Government would, indeed, be disgraced if he were not. Formal evidence of his misconduct must, of cousre, be submitted to the House, though the facts were notorious and the culprit had himself admitted them. He could not admit that the House of Commons had lost its power of initiating such a measure because it could not take evidence on oath. Let O'Sullivan have justice, but he was the very last man they should palter with. Mr. BERESFORD HOPE pointed out the danger to law and order in Ireland of an impression that any persons holding themselves up to be the leaders of the Conservative party could in the least degree tamper with treason for the sake of a party victory. After some further discussion the bill was read a first time.

The remainder of the sitting was devoted to Mr. Carnegie's bill for the abolition of hypothec in Scotland, the debate on which was not concluded when the House rose.

THE IRISH CHURCH BILL.

On Thursday Mr. GLADSTONE, in reply to Mr. M'Evoy, said that any prelates of the Church of Ireland appointed after the passing of the Irish Church Bill would come under the operation of the Ecclesiastical Titles Act, but that he did not think that such a state of things ought to be allowed to continue.

The Committee on the Irish Church Bill resumed the consideration of the Maynooth clauses. The first topic discussed was Sir G. Jenkinson's amendment, which raises the question whether the compensations shall be paid out of the funds of the Irish Church or from the Consolidated Fund. It was supported, with much earnestness of tone and manner, by Colonel BARTTELOT, who insisted that the cessation of the Maynooth Grant was the question on which the majority of members on both sides had been elected, and denounced the clause as an

attempt to endow the Roman Catholic religion out of Protestant funds, contrary to the general understanding of the country at the elections.

Mr. GLADSTONE denied that any distinction had ever been drawn between the compensations to Maynooth and to the Presbyterians, and taunted the Opposition with endeavouring to make use of a popular religious prejudice to deprive Maynooth of all compensation, after having voted about 800,000*l.* to the Presbyterians without a word. He argued that it was fair to take this compensation from the surplus, because, by the use of the credit of the Consolidated Fund in the operations of the Commissioners, this surplus would be increased by a much larger sum than the clause would take from it. Again, the *Regium Donum* and the Maynooth Grant were essentially charges for Irish purposes, with which the Imperial Exchequer had nothing to do, and it was just, therefore, that they should be paid out of Irish charges.

Mr. J. LOWTHER replied to Mr. Gladstone that it was entirely by his own arrangement the question had not been raised on the *Regium Donum* clause; and Sir J. ELPHINSTONE reproached the Scotch members for violating the understanding with their constituents, and flying in the face of all the traditions of their ancestors, in sanctioning this proposal to use Protestant property for Popish purposes; but Mr. M'LAREN and the LORD ADVOCATE retorted that a suggestion to pay these compensations out of the Consolidated Fund would have been condemned universally from one end of Scotland to the other, and that it was universally known that these compensations were to be taken from the Irish ecclesiastical funds. Mr. HERBERT, on the other hand, asserted that last year no one anticipated that the property of the Irish Church would have to bear these charges; but he was afraid that if this amendment were carried the College of Maynooth would get nothing. Before he voted for it, therefore, he required a pledge from the Opposition that they would support a proposal to grant the money required from the Consolidated Fund. Mr. WARD HUNT, for himself, had no difficulty in giving this pledge, and included in it the *Regium Donum* compensations, which he admitted ought to be treated on the same footing. Mr. E. ELLICE, though strenuously opposed to material parts of the clause—holding the surplus to be as much public property as the Consolidated Fund—saw no reason why the compensations, which were for Irish purposes, should not be paid out of the surplus; and Sir F. HEYGATE, having assented to the Presbyterian compensation, held himself bound in honour to support the clause. Mr. M'ARTHUR said that hon. gentlemen opposite alleged that the Liberal party were betraying the Liberal cause, and were allying themselves with Cardinal Cullen. He distinctly repudiated this charge, which came with a bad grace from a party who were in favour of "levelling up," and were not opposed to an increased grant to Maynooth.

He regarded this as not a question of principle; he did not think there was any principle in it. (Ironical cheers.) If, indeed, a grant to Maynooth were now being for the first time proposed, he should oppose it. He agreed, however, with the hon. baronet who had just spoken, that we were bound in honour as a nation to give a fair compensation for the withdrawal of the grant to Maynooth College. In originally proposing the grant Sir R. Peel said, "Instead of defining exactly what shall be the amount paid to each professor, we propose to allot to the trustees of Maynooth a certain sum, which shall be placed at their discretion for the payment of the charges of the establishment with respect to officers and professors." On that principle Maynooth was fairly entitled to an adequate compensation. (Hear, hear.) The Committee were dealing liberally with the Established Church, which by this bill would become more prosperous and more vigorous than it was before. ("Oh!" and "Hear.") They were giving compensation to the Presbyterians, and surely it was not unreasonable to give the Roman Catholics this sum of 384,000*l.* (Hear, hear.)

Mr. HENLEY denied that it was an Irish purpose to relieve the British taxpayer of a charge of over a million.

Mr. BRIGHT predicted that if the amendment were carried Maynooth would get no compensation.

If this College of Maynooth were not a Roman Catholic College, we should not have heard one whisper of discontent against this clause. (Hear, hear.) I am sure, however, that the great body of members on this side of the House will feel that the principle on which the Government is acting on this clause is consistent with the principle of the bill. If the Committee rejects the clause, it can be only because it applies to a Roman Catholic College, and we shall thus in this month of May, 1869, be carrying further that baleful policy which for the last three centuries has prevailed in Ireland. We know the fruits of that policy; I trust it has now come to an end: that we are about to turn over a new leaf, and that the Imperial Parliament will judge equally and fairly henceforward between all parties in the realm, whether they belong to the Protestant or the Roman Catholic persuasion. (Cheers.)

Mr. DISRAELI explained that, though he had given notice of his intention to omit Clause 36 (the *Regium Donum* compensation), he had not thought it necessary to provoke two discussions on the same point. He declared himself for large and liberal compensations, to be taken from the Exchequer, as everybody last year understood they would be. The opinion expressed last year by the Prime Minister was repeated in the preamble of the present bill, where it was stated that the property of the Irish Church should be applied for the advantage of the Irish people, after satisfying upon principles of equality, as between the several religious denominations in Ireland, all just and equitable claims. (Hear, hear.)

Sir G. JENKINSON's reply was rendered almost altogether inaudible by cries of "Divide," and other expressions of impatience; and only the stentorian tones of Mr. T. COLLINS could have made way against the storm of interruption which he encountered when he attempted to explain why he could not support the proposal of the hon. baronet the member for Wiltshire. The Committee divided, and there appeared—

For the amendment	.. ..	192
Against it	.. ..	318
Majority	.. ..	——126

The announcement of the numbers was received with cheers.

The next point under discussion was Mr. Sinclair Aytoun's amendment, to substitute for the grant of a lump sum a plan of compensating the individual life interests of professors and students. In support of it Mr. AYTOUN maintained that the clause constituted a re-endowment, and that the Roman Catholics were treated with exceptional liberality. He was supported by Major Walker, Mr. P. Wyndham, and Mr. Whalley, and after some observations from Mr. DOWNING in advocacy of the clause,

Mr. GLADSTONE explained at length the considerations on which the Government had acted in choosing this mode of compensation, which he denied to be an endowment in any sense different from that in which the Episcopalians and Presbyterians were endowed. He preferred to describe it as a payment to enable Maynooth to pass through a state of transition. Protesting against being called on to chaffer over £ s. d. at this point of the controversy, he went at length into the statistics of the compensation, showing in the end that there was only a difference of 40,000*l.* or 50,000*l.* between the Government plan and the suggestions of Mr. Aytoun. As to the mode chosen by the Government, he maintained that they had no choice, for it was not possible to deal directly with the professors and students, and he denied emphatically that the Roman Catholics had been treated more liberally than the Episcopalians and Presbyterians. Finally, as Trinity College must avowedly be dealt with, he warned its friends to be careful how they laid down principles which a twelvemonth hence might be pressed against them.

Sir S. NORTHCOTE protested strongly against Mr. Gladstone's assumption that the Church was treated with generosity in being allowed to retain a small portion of her own; while Mr. FAWCETT supported the amendment, believing the Government plan to be an endowment, and fearing that this would be used as a precedent for turning Trinity College into a place of denominational education.

The discussion was continued on the same line of argument until some time past midnight by the SOLICITOR-GENERAL, on the one hand, and by Mr. Newdegate, Mr. Bentinck, and Lord C. Hamilton, on the other. Mr. BENTINCK, being unable to obtain a hearing, moved to report progress, and, pressing his motion to a division, was beaten by a majority of 170—343 to 173.

Then Mr. BENTINCK had his say; and while lecturing young members, who would not hear him, upon their impatience, he sneered at the use of the word "miserable" as employed to characterise the minority of Sir H. Hoare on a previous occasion, and applied that term, in what he described as its French sense, to the majority. This called from the member for Chelsea the retort that he and other new members came to the discussion of these questions with fresh feelings and warm sympathies, and were therefore naturally intolerant of frivolity and bombast.

The Committee divided, with the following result:—

For the amendment..	.. ..	198
Against it ..	.. ..	305
Majority against	..	——107

The amendment was therefore negatived.

Sir G. JENKINSON, having resisted the progress of the bill at every stage up to this point, and thus satisfied his own conscience and done his duty by those who had returned him to the House, expressed his determination to fight no more against the measure, believing that, as the bill had progressed so far, the sooner it was sent to another place the better. (Hear, hear.) Mr. WHALLEY also withdrew the amendment standing in his name, and the clause, as amended, was agreed to.

Clause 40, which remits the debt of the trustees of Maynooth, was agreed to, Mr. PIM having withdrawn the amendment upon it standing in his name.

Clause 41, containing regulations as to appeal, was agreed to.

Clause 42, which requires possession of 14, Upper Merrion-street to be given up, was agreed to.

Clause 43, which gives compensation to Ecclesiastical Commissioners and other officers, was amended on the motion of Mr. GLADSTONE, by the insertion of the words "the sum of 1,000*l.* each during their natural lives respectively," and, on the motion of Dr. BALL, compensation was granted also to the solicitors and clerks of the Commissioners. The clause was further amended, on the motion of Mr. GLADSTONE, by the insertion of words providing that if the services of such officers should be required by the new Commissioners, their services for all purposes of superannuation should be deemed a continuance of the former services. The clause was then passed.

Clauses from 44 to 57 were then adopted, and progress was reported.

The Mines Regulation Bill was read a second time, and some other bills were forwarded a stage.

The House adjourned at twenty-five minutes to two o'clock.

On Friday the House had an early sitting, the Speaker taking the chair at two o'clock.

Mr. W. H. GREGORY gave notice that on Friday, the 4th of June, on the motion for going into committee of supply, he should move the following resolution:—

That in the opinion of this House, it is expedient that the museums and galleries supported by the State in England and Ireland (omitting Scotland) should be open to the public after the hours of Divine service on Sunday.

("Hear," and a laugh.)

THE IRISH CHURCH BILL.

The House then went into Committee on the Irish Church Bill, and took the 58th clause, to which Mr. GLADSTONE moved his amendment, providing that where the person appointed to a vacant office has already a life interest, it shall not be affected by the appointment. The amendment was agreed to after some little discussion, and subsequently the clause was agreed to also.

The greater part of the day was taken up by the clause (59) which disposes of the surplus. Various counter-proposals were made for the purpose. Mr. PIM suggested that it should be devoted first to the building of glebe-houses for the Episcopalian clergy; next, for the Roman Catholic priests; and, lastly, for the Presbyterian ministers. Mr. WHALLEY had an amendment to pay over the whole surplus to the National Debt Commissioners, and Mr. FAWCETT proposed to use it either for the development of edution in Ireland, or in the reform of the tenure of land. None of these were pressed to a division; but Mr. Pim's gave rise to a short discussion on the principle of the bill. Mr. BOURKE, in supporting it, gave as a reason that it tended towards concurrent endowment, on which principle, he maintained, the question ought to have been approached, and on which the Irish Church might have been converted into an unassailable institution. It was the exigencies of Mr. Gladstone's alliances which had prevented this, though he admitted that it was not popular on his own side.

Mr. GLADSTONE remarked that the popular sentiment in the Three Kingdoms forbade a settlement on this principle of concurrent endowment, as Mr. Bourke, indeed, had admitted by his observation about "political alliances." As to the amendment, though he neither blamed it nor violently opposed it, he pointed out that it was totally opposed to the principles of the bill and to the arrangements already made for the glebe-houses.

Mr. LIDDELL agreed with Mr. Bourke, but Mr. SINAN retorted that it was the tactics and the religious prejudices of the Conservatives which had prevented the settlement he desired. Mr. GREGORY, as a Liberal who had agreed entirely in the spirit of Mr. Pim's amendment, admitted that the feeling of the Liberal party was against it. After the bill had had been so accepted by them on a certain principle, it would be something like a breach of faith to depart from it. Mr. CANDLISH, on the same side, maintained that it was the principle of concurrent endowment which had been condemned at the hustings. Sir J. PAKINGTON, though not agreeing in concurrent endowment, offered to support this amendment; while Mr. W. JOHNSTON strongly condemned both the principle and this application of it. In the end Mr. PIM withdrew his amendment.

Mr. WHALLEY's proposal to apply the surplus to the payment of the National Debt, and Mr. FAWCETT's motion to devote it to the development of education, or the transformation of the tenure of land in Ireland, led to no debate; and both these gentlemen, after being informed by Mr. GLADSTONE that he could not assent to their amendments, immediately withdrew them from the consideration of the Committee. Mr. FAWCETT founded his proposal upon the ground that as the bill stood the whole, or nearly the whole, of the surplus would ultimately go into the pockets of the landlords.

Sir F. HEYGATE proposed to strike out of the clause the hospitals, reformatories, and other institutions which may fall under the influence or management of religious societies, and to confine the application of the surplus to infirmaries and lunatic asylums, which, he said, would entirely absorb it. The amendment received little or no support. Mr. Serjeant DOWSE, Mr. C. FORTESCUE, Mr. W. SHAW, Lord C. HAMILTON, and Sir M. BEACH spoke against it; and Mr. GLADSTONE, in opposing it, intimated that future legislation would be necessary to carry out the clause, which only laid down certain principles. He agreed with Sir M. Beach and Mr. Shaw in preferring that the money should go to new institutions, and in aid of voluntary efforts, rather than to those which there was a legal obligation on the land to support.

An amendment made by Mr. W. H. GREGORY to provide that the surplus shall go in exoneration of the poor-rates, and not of the county cess, was not pressed, and after nearly four hours' discussion the clause was agreed to.

The remaining clauses of the bill, including the postponed clauses relating to the appointment and powers of the Commissioners, met with no opposition. On the contrary, Sir R. PALMER and Dr. BALL concurred in expressing complete confidence in the selection of Lord Monck, Judge Lawson, and Mr. G. W. Hamilton. Their salaries were fixed at 2,000*l.* and it was stated that Mr. Hamilton would not resign his office as Permanent Secretary to the Treasury.

Mr. GLADSTONE brought up a string of new clauses regulating the powers of the Commissioners to raise and advance money on the security of the Consolidated Fund. Sir R. PALMER, Dr. BALL, and others, postponed bringing up new clauses until the report, in order that the bill might be got through at this sitting, which was just accomplished, with a few minutes to spare, and shortly before six o'clock, amid

loud cheers from the Ministerial benches, the CHAIRMAN was ordered "to report the bill with amendments to the House." The "Report" was fixed for Thursday.

At the evening sitting, the House was counted out before any business was done.

On Monday Mr. C. FORTESCUE, in reply to Lord J. Manners, stated that the Government is considering whether additional measures will be necessary to make the Lord-Lieutenant's powers for the detection of agrarian crimes more speedy and effectual.

PAUPERISM IN ENGLAND.

Mr. CORRANCE then, in a long and comprehensive speech, called the attention of the House to the existing state of pauperism and vagrancy in England, and the principles on which the poor laws are at present administered. He drew attention to the alarming increase of pauperism of late years in spite of the undoubted increase of schools, friendly societies, and other things calculated to check it; criticised the manner in which relief was at present administered as tending to perpetuate pauperism, and, in particular, pointed out the absurdity of maintaining children without giving them such instruction as would enable them to maintain themselves. He thought that provident societies should to a certain extent receive aid out of the national exchequer, and made suggestions as to the treatment of vagrants and the other classes of poor. The discussion was continued by Mr. A. Peel, Mr. Floyer, and Mr. Denison.

Mr. MUNDELLA dilated on the magnitude of the evil, which he thought was not adequately represented by the mere figures. Emigration was no cure, for it took away the flower of the working classes and left the residuum, nor would mere reforms of administration meet it. He recommended a national system of education and a reduction of 10,000,000*l.* in the national expenditure.

Mr. W. H. SMITH discussed the case of the metropolis, where he maintained the effect of the Poor-law had been to increase pauperism and the cost of maintenance, and, still worse, to break down the independence and self-reliance of the poor. He showed by figures that, while the population of London had increased only thirty per cent. since 1851, the cost of maintaining the poor had doubled, and in one Union —the Strand—five per cent. of the population had received relief. Mr. Smith criticised, too, the administration of the Poor-law, and complained of the want of direct responsibility and of uniformity in its policy.

Mr. GOSCHEN argued, on the faith of official statistics, that the increase in the numbers of paupers was chiefly in the large towns, and that the aggregate was not alarming, though he admitted every means ought to be taken to reduce it. To trace the causes of this increase would be to search for all the legislative mistakes we had made for the last twenty years, and Mr. Goschen confined himself, therefore, to the increased cost of maintenance, which was much the largest; and for this he asserted that public opinion, the awakening of the public conscience to the treatment of the poor, was more responsible than the Guardians or the Poor Law Board, and the public must make up its mind whether it would improve the workhouses or keep down the rates. Discussing Mr. Corrance's programme, he intimated his assent in the suggestion to put the fixed charges on the owners of property directly, and to encourage the formation of district schools, though on this point he maintained that the education of pauper children could only be dealt with completely as part of a general scheme of national education. He protested emphatically against any proposition savouring of an assumption that the public was bound to take charge of all the sick and aged poor. Such a notion would cut at the roots of the independence of the English labourer. Still more emphatically he denounced, as a dangerous advance in the direction of Communism, the suggestion that the Consolidated Fund should contribute to Poor Law purposes. The question of vagrancy was under the consideration of the Government; and, in conclusion, Mr. Goschen urged Mr. Corrance not to press his motion, since the Poor Law Board was fully alive to its responsibilities.

Sir M. H. BEACH and Mr. ANDERSON made some remarks; Mr. FIELDEN strongly condemned the new Poor-law system, which he maintained had been a complete failure; and Mr. CARTER added to the other suggestions for the diminution of pauperism the suppression of the liquor-traffic. In the end, Mr. CORRANCE withdrew his motion.

THE NEW LAW COURTS.

Mr. LAYARD brought in the bill for changing the site of the new Law Courts, and repeated at length the arguments and facts advanced by Mr. Lowe on a former evening, when he first suggested the change. The Carey-street site, he showed, with approaches, would cost 4,000,000*l.*, while Mr. Tite's plan to separate the Offices and Courts would cost 2,710,000*l.*, and Sir C. Trevelyan's 3,250,000*l.* But the more moderate plan contemplated by the Government on the Embankment would only cost 1,600,000*l.* —600,000*l.* far the land, 1,000,000*l.* for the building —and that this would not be exceeded Mr. Layard solemnly pledged his reputation. The site was the plot of ground bounded on the north by Howard-street, on the south by the Embankment, on the east by the Temple, and on the west by King's College. It was six acres in extent, and on it could be built, in a line with Somerset House, eighteen courts with their offices, with the capacity of extending either offices or courts northwards as necessity arose. Mr. Layard explained next the various advantages possessed by the new site, such as the facility of approaching it by road, river, and rail, &c., and he showed, too, that its adoption would lead to no delay. The plans and drawings for the Carey-street site would not be ready for a year, and by this bill it was proposed to suspend the standing orders and proceed as if notices had been given in November last. The Government would be bound to exercise its compulsory powers by July, 1870, and there would be no delay at all, as the Duke of Norfolk, who owned most of the land, was understood to be most anxious not to throw any difficulty in the way. Among other recommendations, he mentioned that he was negotiating for the sale of the Carey-street site for the price given for it, and that the style of the new building, for which the plans and drawings would soon be ready, would most probably be Italian Gothic, as Mr. Lowe's notion of utilising Inigo Jones's façade had been given up.

Sir ROUNDELL PALMER gave notice at once that he would move the rejection on the second reading of what he characterised as the worst scheme yet proposed, and the certain ruin of a great public improvement. He warmly defended the Commissioners against Mr. Lowe's uncandid charges of extravagance and reckless inflation of the original estimates, and made an animated attack on the new plan. It had no approaches east or west; its levels were bad; it would advance to the very edge of the railway cutting; it would block up the Strand; and the building, put down in a hole where nobody could see it except from the river, would be no ornamentation to the metropolis. The profession was almost unanimously, and certainly by a large majority, against it; and finally he declared, with much vehemence of manner, that there was nothing he would not do to upset the plan.

The CHANCELLOR of the EXCHEQUER explained and deliberately repeated his charge against the Commissioners, that they were rushing into an unnecessary lavish expenditure of public money, when he, acting entirely on public grounds, had pulled them up.

The bill was brought in, and read a first time.

In committee of supply, a vote of a million and a half of the Civil Service Estimates was agreed to.

The other business was disposed of, and the House adjourned at five minutes past two o'clock.

Foreign and Colonial.

FRANCE.

The Emperor and Empress of the French visited Chartres on Sunday, on the occasion of the distribution of prizes in connection with the Horticultural Exhibition. The Emperor received a congratulatory address from the Mayor. In the course of his reply, his Majesty alluded to the fact that Chartres was the first town he visited after he was elected President of the Republic, and that it was there he made his first appeal to the spirit of conciliation. After seventeen years of peaceful prosperity, he was there again to speak the same language, and once more to invite honest men of all parties to second the regular advance of his Government on the path of liberal progress which it had laid down. In a few days the people would meet in their electoral comitia, and would no doubt choose men worthy of that mission of civilisation which they had to accomplish. He knew that the citizens of Chartres were animated with ardent patriotism, and where genuine love of country reigned, the best guarantee for order, progress, and liberty could not fail to exist.

There was a grand review in Paris on Friday of cavalry and artillery, at which the Prince and Princess of Wales were present. The review took place before the Emperor Napoleon, in the Bois de Boulogne. There were in all about eight thousand men on the field. At the conclusion of the evolutions the Emperor rode along the line, and distributed crosses and medals to the troops.

Electoral meetings are being held throughout France. Although Paris returns only nine members, there are no fewer than eleven hundred candidates in the field. The explanation is that an elector is forbidden by law to attend any electoral meeting out of the district in which he votes. In the case of candidates, however, this prohibition is set aside. Hence the number of candidates who have suddenly come forward in Paris. The defeat of M. Devinck and the return of M. Thiers are almost a certainty. M. Henri Rochefort has issued his address, in which he states that, as the Government refused to accord the liberty of the Press, he took it; that he is ready to speak in the Chamber as he writes in *La Lanterne*; and that he considers a crisis necessary to clear the atmosphere. He signs himself "A Radical Candidate." M. Emile Ollivier's re-election for Paris is still exceedingly doubtful. The Bishops of Montpellier and Bayonne have issued electoral circulars. The first-named prelate remarks that, whilst serious complaints are made about dignitaries of the Church meddling with elections, their aid is constantly demanded. He exhorts his flocks to vote against the official candidates of the Herault, two of whom are Protestants, whilst the third is an "Independent Catholic." The Bishop of Bayonne, on the contrary, supports the official candidates.

SPAIN.

In Saturday's sitting of the Constituent Cortes General Prim declared that the rumours which have been recently circulated that he meditated an attempt against the establishment of a Liberal *régime* were totally erroneous, and that the future would prove that his motto was "Honour and Liberty." The *Epoca* publishes an article stating that the project of establishing a Regency has been abandoned, and adding that the claims of the Duke of Montpensier are gaining ground in the Cortes even among the Progressist party.

It is positively announced that upon a form of monarchical government being voted by the Cortes, Marshal Serrano will be proposed as sole Regent of the Kingdom, and General Prim as President of the Council and Minister of War, in order that the Government may be securely established until a King shall be elected.

The Madrid correspondent of the *Daily News* says:—"In the division of the Cortes upon Clause 21 of the Constitution, establishing freedom of worship in Spain for all foreigners, and for Spaniards who profess any other religion than that of Roman Catholicism, the Republicans abstained from voting. They maintained that by the wording of the clause foreigners took precedence of Spaniards; otherwise they would have voted for it. The clause was carried by 164 to 40; Clause 20, by which the nation undertakes to maintain the worship and the ministers of the Roman Catholic religion, had previously been carried by 178 to 75.

AUSTRIA.

The Reichsrath is still in session at Vienna, and will be closed on Saturday by the Emperor. On the 7th the supplementary convention of the Anglo-Austrian Commercial Treaty was rejected by the Lower House, which afterwards authorised the Government to conclude a fresh treaty on the basis proposed by the Finance Committee. On the 10th the Lower House passed the bill for this year's contingent, and the bill relative to marriage between persons belonging to religions not legally recognised by the State. The Upper House adopted the Schools for the People Bill.

ITALY.

With a view to place the Ministry on a broader foundation, the Government have resigned, and his Majesty entrusted General Menabrea with the formation of a new Cabinet. It is expected that General Menabrea, President of the Ministry and Minister for Foreign Affairs, Count Cambray-Digny, Minister of Finance, and General Bertole-Viale, Minister of War, will retain their portfolios. Signor Ferraris is designated as the probable Minister for the Interior, Signor Minghetti for Foreign Affairs, Signor Mordini for Public Works, and Signor Burgoni for Agriculture.

AMERICA.

An American telegram announces that the Pacific Railway, by which unbroken communication is established from the Atlantic seaboard to San Francisco, was completed on Monday afternoon.

According to a New York telegram in a French paper, Mr. Motley "has received from President Grant the most conciliatory instructions, and there is scarcely any doubt that this Alabama question will be settled in the most pacific manner. The President has expressly declared that he considers Mr. Sumner's pretensions exaggerated." Mr. Charles Francis Adams is quoted as having said that the treaty lately submitted about the Alabama claims was a good treaty, creditable both to Lord Clarendon and Mr. Johnson, and that it ought to have been adopted with some slight changes. Moreover, he thinks that Sumner's speech on the subject did more harm than good.

General Lee, according to a New York paper, has been invited to visit Washington, in order to confer with the President on the subject of the Reconstruction Laws and the state of opinion in the South generally.

FOREIGN MISCELLANY.

Garibaldi is said to be seriously ill at Caprera.

The report that the Turkish Government has refused to abolish the exemption of Christians from military service because the Treasury cannot afford to lose the exemption tax, is confirmed.

Among President Grant's last appointments were a number of Quakers as Indian agents, in accordance with the President's policy of committing the control of Indian tribes to the Society of Friends.

BAPTISM OF THE QUEEN OF MADAGASCAR.—News has been received in London of the baptism of the Queen of Madagascar, with some of her officers of State. The ceremony took place in one of the churches of the London Missionary Society.

Diamonds of great value still continue to be found at the Cape of Good Hope. About twenty, it is stated, have been discovered since the last mail left the colony. The mail which arrived at Plymouth last week has brought one weighing 47½ carats, worth 2,000*l.*; but the next mail will bring another weighing 83½ carats, worth, it is said, 30,000*l.* The yield at the gold-fields continues to be very unsatisfactory.

ELECTION INTELLIGENCE.—The election for Youghal took place on Monday. Mr. Guest, the Liberal, was returned by a majority of two over Mr. Green, a local Conservative, the numbers being—Guest, 125, Green, 123. Mr O'Sullivan declined to be nominated. A petition against the return is already spoken of. The nomination for Liskeard took place yesterday.—The candidates were Mr. Horsman and Sir Francis Lycett. The show of hands was in favour of the latter, who receives the support of the Wesleyans. Mr. Grenfell retired.—Mr. Birley, the Conservative member for Manchester, has been declared to be duly elected.

Emigration continues to flow steadily from Ireland to the United States. 550 persons sailed from Queenstown on Friday night, and many were left behind from want of room in the steamers.

Literature.

THE REV. A. J. MORRIS'S SERMONS.*

We are informed in the preface to this volume that their late author is responsible only for its title and for the authorship of the sermons. He had intended, and had published his intention, of collecting some of his discourses under the title indicated, and it is obvious that the first of this now published collection, entitled "The Secret Out," was to have been one of such a series. With regard to the others, the editor has been guided first by recollections of Mr. Morris's conversation, and secondly by his own judgment. We cannot ourselves doubt that the collection, as a whole, is such as Mr. Morris would have entirely approved. We also question whether it would have been possible to gather together a series of discourses more characteristic of their author, or one better calculated to exhibit his great power as a Christian preacher.

But even this volume will not convey to those who were strangers to the living preacher and living man, an adequate conception of the moral effect produced by Mr. Morris's preaching. Those who were not accustomed to hear our late friend used to say that his manner was not attractive, but, as is often the case, those who were so accustomed would have liked no other manner in him. We see him now, as Mr. Kingsley describes him in the exquisite biographical sketch which is prefixed to this volume—

"Our well-beloved friend was a man of beautiful presence; in the pulpit especially it was impressive and even commanding. An air of solemnity, softened by tenderness, surrounded him. His noble forehead, of three-storied dimensions, was built up on a brow which high intelligence had unmistakably made its favourite abode. His eyes, bright and bountiful of love, looked pensively out on the phenomena of life surrounding him, as if striving to penetrate their wondrousness and their mystery. The lines of the delicately-moulded mouth and chin indicated firmness and refinement, with a subtle sense of the ludicrous; and his voice, whose tones throughout every variety of modulation sounded musically in our ears, was an organ fully adequate for the distinct and appropriate expression of the thoughts and feelings committed to its utterance."

In some respects we do not agree in the perfect accuracy of Mr. Kingsley's description. He says, "To our mind the chief excellence of his "preaching consisted in the deep impression "which it produced of the thoroughness of his "belief in what he taught." Our estimate of Mr. Morris is higher than that. Most people, we think, never once thought about the thoroughness of his belief. Just as in meeting a pure woman, the thought of her possible impurity is never even suggested to you, so in hearing Mr. Morris the thought of possible insincerity never flashed, even for an instant, across the mind. His excellence here was a personal excellence; the excellence of his preaching consisted in its truth, sagacity, and freshness. As the light shining on a perfect opal stone, reveals colour and character that had hitherto neither been seen nor suspected, so did his bright and lucid Christian intellect shine upon all spiritual truth. Every reader of these sermons will be conscious of the rarity of the power which in this respect he possessed. And as Mr. Kingsley intimates, he always suggested more than he said. It is possible, as his biographer remarks, that his discourses "would "have gained in cumulative force if he "had taken more pains to maintain in "them a continuity of argument, and if "he had not presented his thoughts in a "somewhat fragmentary form," but if he had done so they would have lost both in freshness and in power. To his order of intellect it would have been unnatural to have aimed at cumulative eloquence. He was destitute of the art of "piling up." As he thought he spoke. He never strained after artistic perfection of form or style, and he therefore always made the impression which it was most natural for him to make.

The seventeen sermons in this volume are all, as we have intimated, more or less characteristic of the author. Scarcely is there one more so than the first, founded upon the suggestive question in Genesis—"And he said, Who told thee "that thou wast naked"? This sermon has all the breadth, both of thought and treatment, that belonged to the preacher, and peculiarly illustrates his acute observation of human nature. Read this, for instance, upon the relative values of truth and fact,—

"The worth of facts is chiefly in their being the forms and actual embodiments of ideas, and modes and orders of procedure: and these may be exhibited as well in fictitious as in real history. It is the truth which they express that makes them important, and their having literally taken place is only one true thing, and not necessarily of much account. If it be moral truth that is exhibited, what matters it whether the medium be something that has, or something that might have come to pass? If a man reach an eminence whence he can command a magnificent prospect, what does it signify whether he has attained it by artificial or natural means, or whether he has walked or ridden thither? There may be vastly more truth in a fiction than a history—more of the highest and worthiest truth—a fuller representation of the great laws that govern providence, and the great principles that actuate men, the methods and features of the moral government of God, and the varied phases and intricate workings of the human heart: the mystery of evil and of good. The fact may be but a tree—a real object—but in wintry bareness, with trunk and branches; the fiction may be that tree clothed in leafy loveliness, and laden with luscious fruit.

"We may apply these thoughts to the study of the Bible. There are those who give a mythic and poetic character to the early records of our race, especially its paradisaic period; there are those who accept them as literal representations of actual occurences. I am not about to discuss the question which is the true view, or whether both are not true in part. But this we may say, that the amount of truth, moral and religious truth, in the narrative, is not dependent on the actual occurrence of the facts described. The value to us is not in the mode and circumstances of Adam's fall, but in the fact that he and all his race have fallen; not in the manner in which evil took form and voice, but in the fact that evil always comes to us in guileful ways: not in the outward change effected in man's circumstances by sin, but in the fact that it has alienated him from God, made him ashamed of himself, and turned every garden of joy into a waste wilderness."

This, also, upon Adam's forward defence, is a good specimen of the second style of the preacher:—

"When not assailed, the eagerness of self-defence is symptomatic of guilt. 'He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him.' The forward protester was the worst case: his very forwardness comes of a clear or dimmer sense of the unsoundness of his case. It is as it is with hypocrites. They proverbially overdo it. They who strain at, or strain out gnats, generally swallow camels. The consciousness of hollowness leads to extravagance of outward form, and they seek not to express, but to make up for the want of, inward reality. They act always on self-defence. More or less conscious of unworthiness, they feel as if they were always being accused, and the goodness of their defence depended on the measure of outward and visible religiousness."

Very naturally, and showing the judgment of the editor, the next discourse is on "Faith in "the Chamber and Faith in the World." The object of this, and of nearly all the discourses which follow, is to exhibit Christ in various aspects of His teaching, and especially of His human life. Hence follows "Christ alone with "His Disciples," and then, still more alone, "The Transfiguration." One of the most beautiful in this volume is the next, on the "Family at Bethany." How admirably the family group is sketched may be judged from one quotation, on the character of Martha:—

"It has been a great question whether the world is more indebted to men of action or of thought. The question is rather useless. 'Both are best,' and both are necessary. To take the lowest view: strong coupling chains are as necessary as good engines, and 'the eye cannot say to the hand, I have no need of thee.' Martha was the hand. Christ needed refreshment, and she prepared it; and this was only part of her general activity, for she was 'careful about many things,' not only serving in her own house but her neighbour's, the leper's, when Christ was there, and, perhaps, sometimes when He was not, and coming out to meet Him, and carrying His message to her sister, and reproving her for her apparent neglect. I fancy her the bustling housewife, of robust health and good animal spirits, clear, but not remarkably deep in mind; generous and warm-hearted, but not very deep in feeling; ready to do anything to help another, but judging help almost chiefly by the coarser tests; really anxious to honour Jesus, but not entirely forgetful of self, or her own existence; honestly wishful to have Mary do something for Him, but not displeased to have it known how much she was doing alone; a woman of the glib tongue and ready hand, who had no idea of letting 'grass grow under her feet,' and could express a bit of her mind; who, as the strength of some is to sit still, was, on the other hand, never so still as when thoroughly busy."

There are three sermons connected with this family. Well do we remember when that on "Christ at the Grave" was preached—on an autumn evening, now, we suppose, some fifteen years ago. The preacher's interpretation of Christ's sorrow on this occasion is perhaps the finest that has ever been given. The sermon on "Zaccheus" was, we recollect, a morning sermon. It exhibits, in great fulness, the peculiar spiritual power of the author, and the manner in which he cut his way straight to the consciences of his hearers, stood before them and bared them not to his, but to their own sometimes shrinking view. We could quote and quote from it, as we could from nearly all that is in this volume, but one small piece must suffice:—

"Christ was alone—He had to work from Himself, and in opposition to surrounding agencies and influences. And what we need—a great and manifest requirement of our day—is the spontaneous and independent activity of souls doing good from the good within. Do you say, 'What should we do? set us to work?' I answer, Find out your work and do it. Look around you and see what is the sphere appointed you by Providence, and for which you have especial fitness. It may be that there is no society which you can join—no prepared machinery ready to your hands. *Work without it.* Who, without entering a Sunday-school, cannot gather round him a class of scholars, teach them, watch over them, and make them love him? Who, without connection with a Christian instruction society, cannot select his own district, and provide for the instruction and impression of its people? While you are looking out for organisations you are revealing your own want of heart-preparedness for labour. There is just as much real life and love in the Church as would speak and act, if all organisations were destroyed, and not the smallest portion more. I ask, then, what are you doing, not as a congregation, but *as souls?*"

These words, perhaps, will give some idea of the character of this volume. Mr. Morris, however, could at times preach in another tone, which is exhibited in the remarkable discourse at the end of this work on "The Devil in "Church." The preacher's epigrammatic power was, we think, chiefly shown when dealing with the "Proverbs"; and, almost above even this volume, should we like to see a full collection of the many discourses he must have preached from that book. But we have that power in its perfection here. The discourse is on the unclean spirit—

"It is hard to say whether this man *took the devil to church*, or *the devil took him*. Many have found one there, but this man was possessed before he went thither. I have no doubt there are more devils in churches than anywhere else, than on race-courses and in theatres. The devil is needed most there. He leaves men alone who are doing his work for him, tempting themselves, destroying themselves; and sends his finest forces where their pursuits and works are most opposed to his. He would keep men from churches if he could, except such as are 'the synagogues of Satan,' where he himself prescribes the ritual and dictates the doctrine, and inspires the preacher; but he accommodates men. He has no objection to accompany his subjects to church, if they wish to go. He can act the religious devil as well as the 'unclean,' and both together, the 'angel of light' as well as of darkness."

This style sometimes shocked the delicate sensibilities of people who could not stand the rough wind of the preacher's moral indignation:—

"This demon was *orthodox*. He was, as far as he went, 'sound in the faith.' According to the then opportunities of knowledge, he had clear and full conceptions of Jesus of Nazareth and His work. The devils believe and tremble. We talk much of heresy, but there is not a devil in hell that is not orthodox. 'The devils believe and tremble.' That is more than many a man does who believes all the creed of Pope Pius, or all the Thirty-Nine Articles (nicknamed 'the forty stripes, save one'), or the whole of the Assembly's Catechism, or the Declaration of Faith and Order of the Congregational Union of England and Wales. The question, *what* we believe, important as it is, is much less important than how, why, and with what results we believe. A faith, though an exact copy of the thoughts of God, that is ours without our choice, without our spiritual sympathy, without any regulating and purifying power over our hearts and ways, is nothing. Such, indeed is not a faith, but a creed, which may exist apart from faith, and may be a grievous obstacle to it, which may attend and encourage any amount of doing of lies, and 'error' of the 'ways.' And yet there are cathedral properties where brothels may be founded, but not chapels; and yet there are clergymen who unblushingly avow that they prefer immoral men to Dissenters; and yet in all sects there are those who would think less of a sinner than a misbeliever, and shrink more from a new theological opinion than an old atheistical vice. Orthodox devils!"

Who that once heard Mr. Morris cannot imagine him as he said this? And who will not now thank him for saying it? The multitude of "orthodox devils" is even now increasing, and we want some such hand as his to unmask them.

* *The Open Secret; Sermons Dealing mostly with the Heart of Christ and Christianity.* By the late Rev. A. J. MORRIS, formerly of Holloway. A. Miall.

DR. McLEOD CAMPBELL'S "CHRIST THE BREAD OF LIFE."*

Modern English theology is under great obligation to Dr. McLeod Campbell. His work on "The Atonement" was one of the first, and still remains one of the most valuable, of those expositions of the redeeming work of Christ which affirm its ethical, aud not its forensic, character. A few years ago, when the question of "Inspiration" was agitating the religious mind, he published "Thoughts on Revelation," a small volume too little known, but impossible to be too highly valued. And now that the Lord's Supper is the topic of common discussion, he has given us this treatise on "Christ the "Bread of Life." Dr. McLeod Campbell is not a polemic. A sense of the sanctity of Christian truth, too real and intense to allow him to indulge in disputation, is evident in all his writings. The impression he produces on his readers is correspondingly deep and powerful. Those who do not accept his positions confess the power of his writings on the heart and conscience, and value them for their spiritual influence. A high tribute this, although unwittingly paid, to the truth of his expositions; and one which to him must be very grateful, The kind of influence which is acknowledged on all sides to pervade Dr. McLeod Campbell's

* *Christ the Bread of Life; an Attempt to give a Profitable Direction to the Present Occupation of Thought with Romanism.* By JOHN MCLEOD CAMPBELL, D.D. London: Macmillan and Co.

writings is that which comes from the spiritual discernment of spiritual truth.

The value of this little volume is not to be estimated by its bulk: it contains but 190 pages. Neither is it marked by great variety; the author's style is not always compact. But many of the sentences and paragraphs are weighted with wisdom and charity, and the main position of the book is so fundamental that to the thoughtful reader it will appear more decisive than many bulky controversial treatises. The subject is treated in three sections—"The Relation of the Lord's Supper to "the Life of Faith," "Feeding upon Christ con- "sidered as Expressing the Part of Man's WILL "in Faith," and the "Development of the Mass "from the Lord's Supper." The first and third sections have, perhaps, most general interest, the development of doctrines and the power of doctrine to give form to worship are treated in them, not historically but philosophically.

"If Christ is conceived to be so truly present, where to sense is but a material substance, that He may therein be fed upon by the human spirit; to one so conceiving, what coming to God in the name of Christ, or asking mercies for Christ's sake, or presenting of Christ to the Father as the ground of expectation of the answer of prayer, can be more fitting than the Eucharistic offering? Feeding upon Christ, and worshipping God through Christ, are so related that what we understand to be the first of these will always determine our conception of the other also."

"The parallel between what we know in ourselves and what we see in the Mass will be more and more apparent to us in proportion as our experience of Christianity is more truly the fellowship of the life of Christ. What we receive from God, in Christ, as Eternal Life, is what, being fed upon, and so becoming our own actual life, we offer to God in worship. Our life ascends to God in worship. And it is its being the Divine nature, its being the Eternal Life, that is the secret of the acceptableness of the worship and of the sureness of the response to it. The *life* which we are living is *lived*, so to speak, *in our being led by the Spirit of God*, and therefore *the worshipping form* of this life is, *worship in spirit and in truth*. We are *born of the will of God*, and we therefore *ask things according to His will, and He heareth us*. Thus it is the mind of Christ which we present to the Father."

"Knowing thus, in ourselves, the relation which the spiritual reality of worship bears to the spiritual reality of feeding upon Christ, we understand how the belief of the doctrine of the actual presence has produced the Mass of Romanism *in both its parts*, and see, in the Eucharistic offering, the substitute for that worship which is in spirit and truth, as we saw in the other part of the service, in which the consecrated material substance is partaken of, the substitute for receiving with meekness the engrafted word which is able to save the soul."

The second section of the treatise is, however, the most important; the part of Man's Will in Faith. By our feeding on Christ, Dr. Campbell understands not simply meditation on him, or communion with Him by prayer and adoration. He illustrates the figure by Christ's words as to His own feeding on the will of God—"My meat and drink is to do the will of my Father, and to finish his work." "It is by movements of the will," he adds, "that we appropriate spiritual food." "Meditation on Christ, occupation of "heart and mind with His love—with His work "and its results, may be thought of as feeding "upon Christ; but this they are not in them- "selves. This they imply only in so far as they "are issuing in that calling Jesus Lord in the "spirit, which is the result contemplated in the "Divine purpose, and is an event in the will."

"Two aspects of religion I have desired to keep before the reader's mind. First, that our feeding upon Christ in those movements of the will in which we call Him Lord in the spirit, is the inmost aspect of the life of faith. Second, that this calling of Jesus Lord in the spirit is the due development in us of the Incarnation as the coming of the Eternal Son into humanity, saying to the Father, 'Lo, I come to do thy will, thy law is in my heart'; according to the Lord's words, 'As the living Father hath sent me, and I live by the Father, so he that eateth me even he shall live by me.'"

The simple assertion that the will has to do with the participation of the life of Christ—that in submission to him, and the constant renewal of submission in obedience, in the following of the living Saviour, is the very essence of faith—is very valuable. In practical divinity it is felt, that the consent of the will at once harmonises conflicting sentiments, and consolidates the Christian life; while the want of this is the reason why so many halt and doubt and fear as to their "personal interest in Christ." And, regarded as systematic theology, Dr. Campbell's presentation of Christian truth has a simplicity which much popular teaching sadly wants. It would be an unfair charge against the so-called "evangelical theology," that it separates, in fact, between justification and sanctification, between the state of acceptance, and the condition of acceptability. But it is not unfair to say that these two things are presented as distinct objects of thought, and as substantially different. The recognition of their distinctness is indeed a testing-point of modern orthodoxy, which regards it as the condemnation of any system that it "confounds justification with sanctification," meaning thereby not the verbal laxity which marks no difference between the conceptions of righteousness and holiness, but that no essential distinction is drawn between the work of Christ in a man, and a work done for him. To us it appears that the making of a man righteous, like the making of him holy, is an internal and spiritual, not a formal and technical thing. The error of modern evangelical theology is like that of Pharisaic Judaism; it applies the term righteousness to what a man has done, and not to his inward state, and so prepares the way for the application of one of the most real words in every language to a mere theological fiction.

Dr. Campbell finds in the record of primitive Christianity, what he desires to see, but does not see, even in some of the most unequivocal records of living Christianity, the acknowledgment of the *directness of the demand which the Gospel makes on the will.*

"I say, the acknowledgment of the *directness* of the demand which the Gospel makes on the will. For an *indirect* effect upon the will is admitted, is even contended for. 'The faith,' it is said, 'which saves, also sanctifies. It produces not only peace and confidence towards God, but also holiness. Not merely is the work of Christ trusted in; His example is also followed. Not only is forgiveness of sin received through His blood, but deliverance from the power of sin by the Spirit, is also God's gift to us in Him; and we have no right to regard our faith as a saving faith unless its soundness be proved by the fruit which it bears.' Nor am I insensible to much good that has resulted from this manner of teaching, much gain to the cause of righteousness; gain, I mean, in comparison with what would have been the result if the first half in all this had been insisted upon without the second; if what has been called Justification had been insisted upon without what has been called Sanctification. The addition has been a concession to the demand of conscience, and has of course been valuable in proportion as it has been interpreted by an enlightened and quickened conscience. But still the evil has been great. Two things have been spoken of when there is but one thing, laborious efforts at harmony made where identity should be recognised, and a complexity embarrassing to the spirit has been introduced instead of the simplicity that is in Christ."

"The feeding on Christ of which I speak is as truly a culture of all the graces of the Spirit as it is a trust in Christ. But whatever, in the actual experience of men of God, is common to it and to what is recognised as the sanctification to be added to justification, a wide distinction holds between them in this, that not as fruits of faith needful to prove that we are justified and so are saved are these graces desired; nor even, as some have said, feeling that they were taking higher ground, as imparting the necessary meetness for heaven; but these graces are desired—the culture of them is engaged in—directly for their own sake, and not as evidences of a saved state, but as themselves portions of the salvation received—elements of the eternal life given to us in Christ and not the mere meetness to receive that life hereafter."

One of the charms of this book is the sympathy the author feels with those who will differ from his exposition of truth, the frankness, the gladness with which he seeks to discover what of truth may underlie the error he would counteract, and his anxiety to remove all doubt as to the spiritual influence of his teachings. Thus he anticipates the objection that he leaves room for boasting, by affirming that "that view "of the grace of God is superficial and inade- "quate which, while it recognises the freeness "of the love of God to man, and man's exclusive "dependence on what that love spontaneously "gives to the rejection of all idea of claim or "merit, does not discern in that freeness, or in "the nature of the gift given, enough to exclude "boasting on the part of the receiver of the "gift." This is the true spirit of Christian controversy, the recognition of the spiritual interests as dearer to an opponent than the mere form of words to which he may be pledged; and this attempt to conciliate him by showing the moral and spiritual influences for which he contends unimpaired, and indeed better preserved, by the substitution of other intellectual conceptions than his. Dr. Campbell's book is full of reverence for every spiritual reality for the sake of which Romanist or Protestant may love his dogmas, and he shows how all these are perverted, rather than guarded, by departure from the simplicity of the Gospel.

Dr. Campbell admirably calls "a carnal expe- "dient to exclude boasting," "the change in the "conception of justifying faith from being that "of the reception of Christ as our life to that of "a naked trust in His work for man as a "ground of acceptance with God." And he well adds in another connection, that, "to feel "our nothingness is not, any more than to con- "fess our ignorance, the due response to the "voice that in Christ comes to us from the "heart of the Father of our spirits to quicken "in us the life of sonship." It is to the spiritual life that is imparted by the following of Jesus as Lord that He looks to preserve His disciples from every error. "Light is its own wall "against darkness. The life of Christ is the "light of men. That life saves from boasting "the man who receives it to be his life."

We had marked some other passages for quotation; but without presenting a detailed view of the whole book, it would be impossible to do it justice. It is a fitting sequel to the "Thoughts on Revelation," which repudiated alike the Romanist dogma of an infallible church, and the Protestant dogma of an accurately defined creed, as the interpreter of the Bible, and affirmed that the intellect could not be guarded from error save by the sacred intuitions of a true conscience and obedient heart, and that the only infallibility is the individual guidance of the Spirit of God. A true spirit, Dr. Campbell rejoices to acknowlege, will correct false deductions of the understanding; and the spirit may be trusted to lead the understanding aright. It is the spiritual confusion, not the physical contradiction, which most shocks him in the Mass; "the distinc- "tion between the faith which receives a "physical mystery and the faith which appre- "hends a spiritual truth, is a difference in kind, "not in degree." And it is to point out how wholly spiritual is the effect of Christ upon the believer in Him that he has written these pages.

"That preaching justification by faith should destroy men's belief in the Mass, is a result that can be rejoiced in, only in so far as it is the truth of justification by faith, which takes the place of that delusion. If indeed men cease from using the consecrated material substance in that service as the food of Eternal Life, because it is no longer regarded by them as the body and blood of the Lord, and, so ceasing, turn to the engrafted word and feed upon it, receiving the life of Christ to be their life, the change is one in which to rejoice; and if men cease to offer the eucharistic offering in the Mass because they no longer believe that therein Christ is offered to the Father, and so ceasing, engage in that worship in spirit and in truth, which is the living presentation of Christ to the Father in that worship of sonship, which is the worshipping form of the Eternal Life given to us in the Son, this change also is one in which to rejoice. But that the Mass should give place, not to the spiritual reality of which it is the counterfeit, but to an intellectual operation which in reference to the great spiritual reality is but a counterfeit also—in *this* there is nothing in which to rejoice. An intellectual substitute for the life of Christ, is not less fatal than a material substitute. The mental operation of reference to Christ's work, assumed to be imputed to us, is no more able to supply the place of receiving Christ as our life than the physical operation of feeding upon the material substance assumed to be transubstantiated into the body and blood of the Lord; and the mental pleading of Christ's merits in prayer is no more able to supply the place of praying in the spirit of Christ than the physical act of offering up the eucharistic offering. The physical substitute for the life of faith assumes a physical mystery. Does not the intellectual substitute assume a moral mystery? The former is without witness in the conscience, and is taken upon trust in the ways of implicit faith. Is not this true of the latter also? The Romanist receives transubstantiation, accepting the Scriptures as interpreted by the Church, and feels no need of any corresponding light in conscience. The Protestant who receives imputation of righteousness is accepting the same Scriptures as interpreted by himself, and he also feels no need of a corresponding light in conscience."

NEW EDITIONS.

A History of the Free Churches of England from A.D. 1688 to A.D. 1851. By HERBERT S. SKEATS. Second Edition. (A. Miall.) We are glad that the first edition of this work should so soon have been exhausted. Our opinion of its merits has already been very fully expressed, and a re-examination of it has more than confirmed our previous estimate. Justly great as has been its popularity, we doubt whether it will not be more popular in immediately future years than it is at present. It is remarkable to notice how the controversies described by the author and the historic principles laid down by him are now being repeated and illustrated. What, for instance, can be more apt to the present time than Mr. Skeats's history of the Coronation oath, as settled in the first Parliament of William III., and the history of the Royal Supremacy question in the reign of Henry VIII. and Anne? Here we have the germ of the very history which we ourselves are now making. The question, however, which this work, as we read it again over now, most forcibly places before our mind, is that of the relative influence of Church and Dissent upon the condition and character of the English people. Read for that purpose alone, it is wonderful how suggestive the narrative is. Mr. Skeats, we see, has carefully revised the text of his book; but, as far as our examination extends, the corrections are mostly confined to slips of the pen or the press. On the whole, we think the author was right in not adding to the text. The time has not yet come for a full history of our own period. We heartily hope that this edition will be disposed of as speedily as was the last.

MR. HEPWORTH DIXON'S *New America* (Hurst and Blackett) has, we are glad tonotice, been included in the Select Library of Popular Authors which Messrs. Hurst and Blackett have been adding to for some years past from their favourite publications. In this cheap and portable form Mr. Dixon's is accessible to almost all readers.

Still more welcome to us are two volumes of a cheap re-issue of *Hugh Miller's Works—The Testimony of the Rocks* and *The Cruise of the Betsy* (W. P. Nimmo). This edition is well illustrated, and printed clearly on stout paper. The uniform price of the volumes composing it is five shillings. We hope it will be well supported on both sides of the Tweed.

MAGAZINES.

The *British and Foreign Evangelical Review* treats the questions it discusses with great ability and with that earnestness which strong religious conviction never fails to produce, and we therefore the more regret that the service it is so capable of rendering against Romanist and Rationalist movements should often be hindered by the narrowness it displays. There is an article on the "Romeward Tendencies of the Day" in the present number which illustrates our meaning. In much of its reasoning we agree, and therefore we the more regret the disposition to rest anything upon the countenance the State may give to a particular form of faith. Thus, in condemning the excessive liberalism of the times, the writer says:—"The principle of religious equity in the "eye of the law is pushed up to absolute equality." Why, we ask, should this be such a bugbear? We sometimes wonder what amount of experience will be necessary to teach men to trust, not "in chariots and "horses," but in the power of truth and the name of the living God. The number has several articles of great interest and merit, especially those on "Christian "Female Authorship," "Modern Judaism," and "Scot-"tish Prelacy after the Restoration."

The *London Quarterly Review* has an excellent number this quarter. Mr. Davidson's introduction to the New Testament is reviewed with considerable fairness, for, though the criticism is sometimes sharp, it is not ungenerous or harsh. The sketch of the "Bod-"leian" is new and full of interest. Mr. Ffoulkes and his works form the topic of a valuable paper, in which the claims of Romanism and Anglicanism are ably discussed. We have several articles on new books of the day, the "Bampton Lecture on the Holy Spirit," Milman's "Annals of St. Paul's," Coleridge's "Life of "Keble," and Lord Campbell's last volume, all of which are done with great care.

In the *Contemporary Review* the most noteworthy article is that on "The Church and the Churches," by Mr. Peter Bayne. It is thoughtful, eloquent, and liberal, and will repay careful perusal. Mr. Page contributes an interesting and discriminative criticism on "Children's Books," and Mr. C. G. Maurier a very suggestive paper, which deserves the attention of all Liberal politicians, and especially those of the middle classes, on the "Working Men's Parliamentary Association."

Court, Official, and Personal News.

The Queen arrived at Windsor from Osborne on Saturday evening. On Sunday morning her Majesty attended Divine service in the private chapel at Windsor. The Rev. Edward King, principal of Cuddesdon, preached the sermon.

Yesterday her Majesty came to town, and held a drawing-room at Buckingham Palace. To-day the Queen will visit the Royal Academy.

The Prince and Princess of Wales have arrived at Marlborough House from Paris.

It is officially announced that the Prince of Wales will hold a levee at St. James's Palace on behalf of the Queen, on Tuesday, June 1.

Prince Arthur, after a visit to the Isle of Man, where he was loyally greeted, has returned to England.

Hassan Pasha, son of the Viceroy of Egypt, Musurus Pasha, the Turkish Ambassador, and Mdlle. Musurus, arrived at Windsor on Monday on a visit to the Queen. The Nawab Nazim of Bengal, and two of the princes of his family, attended by Colonel Layard, paid a visit to the British Museum on the same day.

Sir C. Wentworth Dilke, Bart., has just died at St. Petersburg.

The death is also announced of Sir Thomas Maryon Wilson, whose name will be familiar as lord of the manor of Hampstead Heath. The deceased baronet, who was unmarried, is succeeded by his nephew, Sir John Wilson, of Prittlewell, Essex.

The death of the Dowager Lady Henley, in her sixty-seventh year, is announced. Her ladyship was the sister of the late Sir Robert Peel, and mother of Lord Henley, M.P.

At the annual general meeting of the Reform Club, held on Thursday, it was resolved by a large majority to appoint a political committee, designed to watch over and advance the interests of the Liberal party. A good deal of dissatisfaction exists in the club in consequence of the admission of anti-Liberal members, who have, it is said, used their connection with the club to discredit and oppose the principles of the party.

At a crowded and excited meeting of the Carlton Club, on Saturday, a proposal was made to have portraits of Lord Derby and Mr. Disraeli painted for the club, as a slight recognition of the eminent services rendered by these statesmen to the Conservative cause; but the proposition failed to meet with the full measure of support which its originators expected, and the motion was withdrawn.—*The Echo.*

The Poet Laureate has been unanimously elected an honorary Fellow of Trinity College, Cambridge.

Sir T. Western has been appointed Lord-Lieutenant of Essex. It is also anticipated that the hon. baronet is about to be raised to the peerage.

The newly-constituted colonial order—that of St. Michael and St. George—has afforded the Government an opportunity of bestowing distinctions with an impartial hand. Knighthoods have been offered to Mr. Adderley, the late Under-Secretary of the Colonies; Sir Frederick Rogers, the Permanent Under-Secretary; Mr. J. F. Elliott, the late Assistant Under-Secretary; and Mr. Henry Taylor. All these gentlemen have had much to do with colonial administration.

The marriage banns of the Rev. Benjamin Speke, whose disappearance caused so much commotion a year ago, were published for "the third time of asking" on Sunday, at the little church of Corsham Side, near Chippenham. Mr. Speke is about to marry a Miss Fuller of that neighbourhood.

Colonel Cowell Stepney writes to say that he was the member who, in reference to Mr. Bright's land policy, uttered the emphatic "No" generally supposed to come from the Premier himself. The gallant member for Carmarthen was sitting immediately behind the Treasury bench, and of course it was difficult to tell the exact quarter from which a single exclamation of that kind came.

Miscellaneous News.

Science and Art Department of the Committee of Council on Education.—The boys of the Orphan Working School at Haverstock-hill, have for the last two years been at the head of all the schools in the kingdom, which have obtained prizes in the first grade in the examinations for drawing. The sum this year awarded to the teachers is 22*l.* 6*s.*

University College, London.—At a session of council on Saturday, May 1st, Mr. George Grote, president, in the chair, W. H. Corfield, M.A., M.B. Oxon, Medical Fellow of Pembroke College, and Radcliffe Travelling Fellow of the University of Oxford, was appointed Professor of Hygiene and Public Health in this college, the first medical school in London to institute a professorship of this subject, the recognised importance of which is increasing year by year.

The Mayor of Cork was duly served in person with a copy of the Removal Bill and the notice of the order for second reading. Once or twice before he left that city for London he discharged in batches the drunken and disorderly of the city, leaving his brother justices very little to do. At a special meeting of the Town Council on Saturday there was a scene of great disorder. Mr. O'Sullivan refused to accept the services of counsel, declaring that he would appear in person at the bar of the commons to oppose the bill. He went so far as to charge those who offered him counsel's aid with dishonest motives. The Corporation, however, decided that counsel should be retained. On Sunday there was a demonstration in Cork against the O'Sullivan Disability Bill. About 7,000 of the working-class population passed resolutions denouncing the magistrates, the Government, and the measure now before Parliament, and expressed their confidence in the Mayor. The proceedings were of an orderly character. No person of influence was present.

The Liquor Traffic.—On Wednesday an influential deputation waited on Mr. Bruce to present to him a memorial respecting the Permissive Prohibitory Liquor Bill. Mr. Bazley, M.P., introduced the deputation, and with Mr. Pope, Dr. Manning, and others, spoke in support of the memorial. The Home Secretary, after expressing his hearty sympathy with the deputation in its efforts to diminish intemperance, said the question was an open one as to which would be the best course to adopt, and it had yet to be argued out. Mr. Bruce left the room, and the deputation addressed the Under-Secretary (Mr. Knatchbull-Hugessen), who, in answer, bore testimony to the zeal of those who had taken up the cause of temperance, and expressed a hope that some agreement might be come to by which all desiring to see a better system carried out could march together.—A conference on the liquor traffic question is to be held in London at the end of this month, under the auspices of the National Association for promoting Amendment in the Laws Relating to the Liquor Traffic, for the purpose of bringing into a common council the representatives of the opinions at present floating with more or less distinctness in the country, relative to the best mode of dealing with the abounding facilities for intemperance.

Conference on the Ballot.—The friends of the ballot met in conference on Wednesday afternoon at the Westminster Palace Hotel, Mr. Morley, M.P., in the chair. Reference was made by Mr. Leatham, M.P., to the proceedings of the Parliamentary and Municipal Elections Committee. According to the hon. member for Huddersfield, there was great difficulty in obtaining evidence of intimidation in the English counties. He expressed a hope that such testimony would be forthcoming. Addresses were delivered by several prominent members of the Liberal party, both in and out of Parliament, and resolutions in accordance with the object of the meeting were passed. The conference recommended Liberal constituencies henceforth to make it a test question with candidates, and to vote for none who will not pledge themselves to protected voting. Mr. H. Richard, the member for Merthyr, declared that the uprising of Liberal opinion in Wales, which had resulted in the return of so many Liberals for the Principality, was now being sternly avenged. He pledged himself to a statement, which ought to be universally known, that in the county of Cardigan alone 200 tenants, farmers and others, who had resolutely voted against their landlords at the election, had since received notices to quit. Mr. Mundella, M.P., said he was afraid it would be difficult to prove intimidation in the English counties, and the only thing to be done was to keep up the agitation throughout the counties. He was satisfied that when the Irish Church question was disposed of, and the ballot came under discussion, there would be a large majority in its support; and, further, they would have a good many Conservatives voting for it. (Hear, hear.) He believed that before the next election the ballot would have become law, both for Parliamentary and municipal elections.

Gleanings.

Counsel in the Overend and Gurney case have arranged for its standing over till next term.

The Mayor of Liverpool has introduced the practice of having ladies at the mayoral banquets.

On Saturday there was a review of the Metropolitan Volunteers in Hyde Park, by General Lindsay. There were about 3,000 men present.

The French Atlantic cable will, it is said, be landed in America at Cape May, New Jersey, at the mouth of the Delaware river.

An Irish Bull.—The House of Commons was on Wednesday indebted to Mr. Synan for a happy specimen of the Irish bull. Defending Colonel French from some remarks which had been passed on him, he said, "His right hon. friend had retained his seat between thirty and forty years, and was likely, if he lived as long, to retain it for the period of his natural life."—*Pall Mall Gazette.*

An Ambassador awkwardly Placed.—A Paris correspondent of the *Indépendance Belge* relates an amusing incident which occurred at the Princess Mathilde's soirée on Sunday week; the Emperor Napoleon being present. An actress from the Odéon Theatre recited Victor Hugo's Ode to Napoleon I., which is little else than a long invective against England. It so happened that our ambassador, Lord Lyons, was right in front of the actress, and it was to him, in utter ignorance of his name and position, that she seemed to address the poet's verses. The confusion of the company may be imagined. That nothing might be wanting to increase the embarrassment of the ambassador, the Emperor had to lead off the applause.

A New Thoroughfare.—Two ladies of distinction stopped in a carriage at a jeweller's in Charing Cross, London; one of them got out, and the coach stood across the pathway, which some gentlemen wanted to cross to the other side, and desired the coachman to move on a little. The fellow was surly, and refused; the gentlemen remonstrated, but in vain. During the altercation the lady came to the shop door and foolishly ordered the coachman not to stir from the place. On this one of the gentlemen opened the coach door, and with boots and spurs stepped through the carriage. He was followed by his companion, to the extreme discomposure of the lady within as well as the lady without. To complete the jest, a party of sailors coming up, observed that it was a thoroughfare, and thought they had as just much right to it as the "gemmen," and accordingly they scrambled through the carriage.

An Exorbitant Actress put down.—A Philadelphia paper says that an English actress now in the west was recently telegraphed by the manager of Mr. Fisk's New York Opera House to know her terms for an engagement. She replied—"1,000 dollars a week, a third of the house clear once a week, 1,000 dollars to break an engagement in St. Louis, and railroad expenses for three people from New Orleans." The manager replied—"Madam, your terms are much too low. You shall have all that comes in the house; Mr. Fisk will present you with the Opera House and 200 miles of the Erie Railway, besides what personal property he has accumulated in a life of toil and self-denial; also all that he may make for the next five years, which, if we may judge by the past, will be no inconsiderable amount. If these terms should not meet with your approbation, it may be possible to make Gould give up what little he has, that the light of your refulgent genius may not be lost to the stage."

Births, Marriages, and Deaths.

BIRTHS.

MIALL.—April 11, at Oshawa, Canada West, the wife of Edward Miall, jun., of a daughter.

WILLIAMS.—May 8, at Balham-hill, the wife of Sydney Williams, Esq., of a son.

LEONARD.—May 10, at Hemel Hempstead, Herts, the wife of the Rev. H. C. Leonard, M.A., of a son.

MARRIAGES.

NUTTALL—WRIGHT.—April 28, at the Rusholme-road Congregational Chapel, Salford, by the Rev. Alexander Thompson, M.A., Frederick, only son of William Nuttall, of Salford, to Amelia Susannah, only daughter of Richard Wright, of Linton, Cambs.

WOOD—THORNTON.—April 28, at Horton-lane Chapel, Bradford, by the Rev. J. R. Campbell, D.D, Mr. Joseph Wood, to Miss Mary Ann Thornton, both of Horton.

JEFFERSON—KILVINGTON.—April 29, at Salem Chapel, York, the Rev. John Jefferson, Independent minister, Mickleby, near Whitby, to Eliza, youngest daughter of the late Mr. Thomas Kilvington, Holdgate-road, York.

MANDER—HOLROYD.—May 5, at Francis-road Congregational Chapel, Birmingham, by the Rev. R. W. Dale, M.A., Elisha Mander, of Soho-hill, Handsworth, to Catherine Holroyd, of Norfolk-road, Edgbaston, younger daughter of the late Kershaw Holroyd, of Halifax.

BYLES—DAVIDS.—May 5, at Lion-walk Congregational Church, Colchester, by the Rev. T. W. Davids, father of the bride, the Rev. Alfred Holden Byles, B.A., of Headingley, Leeds, to Louisa Bridget, eldest daughter of the Rev. T. W. Davids, Colchester.

DON—HENDREY.—May 6, at Park Church, Highbury, by the Rev. John Edmond, D.D., A. L. Don, Russia-row, to Annie Ritchie, daughter of W. Hendrey, Highbury-hill.

EARNSHAW—SPENCER.—May 8, at the Independent chapel, Denholme, by the Rev. T. Roberts, Mr. Reuben Earnshaw, to Miss Sarah Ann Spencer, both of Denholme.

DEATHS.

BEVAN.—April 25, aged seventy-one, at Freckelton House, Wilts, Rees Bevan, Esq., J.P., for very many years prominently connected with St. Paul's Independent Church in that town.

BORN.—April 27, at Chulmleigh, North Devon, Fanny Born, eldest daughter of the late Mr. William Norrington, of Ottery St. Mary, Devon.

WELLER.—May 27, William R. Weller, aged eighteen years, eldest son of Mr. Weller, High-street, Egham.

LAKER.—May 4, at Horsham, Mr. Joseph Laker, sen., aged sixty-six.

GOULD.—May 6, at his residence, Traps Hill, Loughton, George Gould, Esq., in the seventy-sixth year of his age.

RIDINGS.—May 8, at Bryanstone-street, Portman-square, Sarah Ridings, wife of H. S. Ridings, Esq., C.E., and daughter of R. A. Boyd, Esq., Walthamstow.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending Wednesday, May 5.

ISSUE DEPARTMENT.

Notes issued	£30,510,560	Government Debt	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	15,510,560
	£30,510,560		£30,510,560

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£14,020,703
Rest	3,129,853		
Public Deposits....	5,116,802		
Other Deposits	15,927,787	Other Securities ..	17,582,387
Seven Day and other Bills	452,259	Notes	6,504,995
		Gold & Silver Coin	1,071,526
	£39,179,701		£39,179,701

May 6, 1869. GEO. FORBES, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—The scrofulous and consumptive will find in these noble remedies the means of casting out the bad humours which originate and prolong their sufferings. The Ointment should be well rubbed twice a day over the skin as near as possible to the part affected. It will penetrate and act most wholesomely and energetically on the diseased structure. It manifests a wonderful power in removing all taints from the blood, and consequently in curing a multitude of chronic ailments which seemed to be almost irremediable. No invalid who carefully studies the plain instructions folded round every packet of Holloway's medicine will be at a loss to know how his preparations can be used to the greatest advantage.

Markets.

CORN EXCHANGE, LONDON, Monday, May 10.

The supply of English wheat was small for to-day's market, but the arrivals from abroad are moderate. We had greater firmness in the trade, and English wheat realised the full prices of this day week. Foreign wheat also was fully as dear. Flour was without alteration in value. Peas and beans sold slowly at previous prices. Barley was dull, and 6d. to 1s. per qr. in advance for grinding descriptions the past week. The market is well supplied with oats, and buyers were enabled to purchase ex ship at a reduction of 6d. to 1s. per qr. from the rates of Monday last. At the ports of call few cargoes remain unsold. Quotations are without alteration.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
WHEAT—			PEAS—		
Essex and Kent, red, old	—	to —	Grey	39	to 40
Ditto new	43	44	Maple	44	45
White, old	—	—	White	37	39
,, new	46	48	Boilers	37	39
Foreign red	43	45	Foreign, boilers ..	36	37
,, white ..	48	49			
			RYE	35	36
BARLEY—					
English malting ..	30	33	OATS—		
Chevalier	43	47	English feed.. ..	24	29
Distilling	36	37	,, potato ..	29	30
Foreign	29	31	Scotch feed	—	—
			,, potato ..	—	—
MALT—			Irish black	20	22
Pale	—	—	,, white	20	24
Chevalier	—	—	Foreign feed.. ..	18	21
Brown	51	59			
			FLOUR—		
BEANS—			Town made	38	43
Ticks	34	35	Country Marks ..	30	31
Harrow	37	39	Norfolk & Suffolk	29	30
Small	—	—			
Egyptian	33	34			

BREAD.—LONDON, Saturday, May 10.—The prices of wheaten bread in the metropolis are from 7d. to 8d.; household ditto, 5½d. to 6½d.

METROPOLITAN CATTLE MARKET, Monday, May 10.—The total imports of foreign stock into London last week amounted to 14,855 head. At the corresponding period in 1868 we received 18,716; in 1867, 13,831; in 1866, 14,973; and in 1865, 11,729 head. Full average supplies of foreign stock were on sale. Both beasts and sheep sold heavily, at reduced quotations. Increased supplies of beasts were received from our own grazing districts, and some good serviceable animals were on sale. The trade was quiet, and prices were 2d. per 8lbs. lower. The best Scots and crosses sold at from 5s. 6d. to 5s. 8d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,200 Scots and crosses; from other parts of England, 750 of various breeds; from Scotland, 100 Scots and crosses; and from Ireland, 50 oxen. The market was well supplied with English sheep. The best Downs and half-breds were in steady request, at from 5s. 8d. to 5s. 10d., and in some instances 6s. 0d. per 8lbs. For other breeds there was a moderate inquiry. Our quotations refer to clipped sheep. Lambs had a fair sale at from 6s. to 7s. 8d. per 8lbs. Calves sold slowly, but at steady currencies. For prime small pigs the inquiry was firm; but large hogs were inactive.

Per 8lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts.	3	0	to 3	6	Prime Southdown	5	8	to 6	0
Second quality .	3	8	4	4	Lambs	6	0	7	8
Prime large oxen.	4	6	5	4	Lge. coarse calves	4	6	5	0
Prime Scots, &c.,	5	6	5	8	Prime small . .	5	2	6	2
Coarse inf. sheep	3	0	4	0	Large hogs . .	3	6	4	6
Second quality	4	2	5	0	Neat'm. porkers.	4	8	5	2
Pr. coarse woolled	5	2	5	6					

Suckling calves, 22s. to 25s.; and quarter-old store pigs, 22s. to 25s. each.

SMITHFIELD MEAT MARKET, Monday, May 10.

The supplies of meat are large, and the demand is less active at our quotations. The import into London last week consisted of 689 packages, 202 tierces, 50 barrels, from Hamburg, 3 packages from Harlingen, 6 baskets from Rotterdam, 27 barrels, 20 tierces, Konigsberg.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef . .	3	0	to 3	6	Inf. mutton . .	3	2	3	8
Middling ditto .	3	8	4	0	Middling ditto .	3	10	5	0
Prime large do. .	4	2	4	6	Prime ditto . .	5	2	5	6
Do. small do.. .	4	8	5	0	Veal	4	2	5	4
Large pork. . .	3	10	4	2	Small pork . .	4	4	5	4

COVENT-GARDEN MARKET.—LONDON, Saturday, May 8.—A fair amount of business doing, and supplies well kept up, home-grown and continental, with little alteration—among the latter some excellent spring cauliflowers at 12s. per doz. Flowers chiefly consist of orchids, mignonette, calla æthiopica, cytisus racemosa, lily of the valley, fuchsias, wallflowers, polyanthuses, German stocks, spiræa japonica, cinerarias, and pelargoniums, which are plentiful, hydrangeas, shrubby calceolarias, anemones, roses, and azaleas.

BOROUGH HOP MARKET, Monday, May 10.—We have nothing new to report of our market, which continues much in the same state as last week, trade being still slow for samples of every description. Advices from the Continent are unaltered, both Belgian and Bavarian Hops being quiet, at late rates. New York letters to the 22nd ult. report no new feature of interest in the market. Mid and East Kent, 2l. 10s., 3l. 15s., to 7l. 7s.; Weald of Kents, 2l., 3l. 10s., to 4l. 10s.; Sussex, 2l., 3l. 10s, to 3l. 15s.; Farnham, 3l. 10s., 4l. 5s., to 6l.; Country, 3l. 10s., 4l., to 5l.; Bavarians, 2l., 2l. 10s., to 3l. 10s.; Belgians, 2l., 2l. 10s., to 3l.; Yearlings, 2l., 2l. 10s., to 3l. 10s.; Americans, 2l. 5s., 2l. 15s., to 3l. 10s. The imports of foreign hops into London last week consisted of 20 bales from Antwerp, 4 Bremen, 25 Calais, 180 Hamburg, 216 bales from Rotterdam, and 35 bales from Stettin.

PROVISIONS, Monday, May 10.—The arrivals last week from Ireland were 147 firkins butter, and 3,148 bales bacon, and from foreign ports, 23,141 packages butter, 1,968 bales and boxes bacon. The transactions in Irish butter are so limited quotations are nominal. In foreign a fair amount of business has been transacted at a decline of about 4s. to 5s. per cwt. The bacon market ruled firm, and sales were effected of the best Waterford shippers at 76s. on board. Cork and Limerick very slow.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, May 10.—Large supplies of potatoes on sale. The trade was quiet, at our quotations. New foreign potatoes are selling at 7s. to 14s. per cwt. The import into London, last week, consisted of 48 tons, 3,586 bags, 370 sacks, 1,984 packages from Antwerp; 1,679 boxes Madura; 165 Odessa; 884 sacks, Dunkirk; 271 boxes Alicante, and 60 tons from Brussels. English Regents, 60s. to 100s. per ton; Flukes, 60s. to 130s.; Scotch Regents, 60s. to 120s.; Rocks, 45s. to 55s.; French, 35s. to 55s.

SEED, Monday, May 10.—Little English red cloverseed, and none wanted. Useful foreign red seed remains in demand to hold over, and for such full prices were paid. White clover seed was unchanged in value. New white Essex mustardseed remains scarce and dear. Foreign tares were held higher, the exports exceeding the imports. Trefoils were held on previous terms. Canaryseed creeps up in value. Not much English appearing.

WOOL, Monday, May 3.—There is no change to notice in the English wool market. The demand is far from active, the cause being the decline which has taken place in the value of Colonial produce, much of which is in a very dirty condition, and has been badly prepared for market. It is not anticipated therefore that its depreciation will have any permanent effect upon the price of English wool.

OIL, Monday, May 10.—For linseed and rape oils there has been a strong demand, and prices have risen. The transactions in other oils have been limited.

TALLOW, Monday, May 10.—The market is quiet. Y.C. on the spot, 43s. 9d. per cwt. Town Tallow 41s. 9d. net cash.

COAL, Monday, May 10.—Market heavy, with no reduction on last day's rates. Wallsend Hettons, 17s. 6d.; Hetton Braddyls, 15s.; Heugh Hall, 16s. 6d.; Kelloe, 16s.; Thorpe, 13s. 6d.; Holywell Main, 15s.; Hartleys, 14s. 9d. Ships fresh arrived, 23; ships left from last day, 4—total, 24. Ships at sea, 20.

Advertisements.

NOW READY—THE OPEN SECRET.

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PEACE SOCIETY.—The FIFTY-THIRD PUBLIC ANNIVERSARY of the PEACE SOCIETY will be held in FINSBURY CHAPEL, MOORFIELDS, on TUESDAY EVENING, May 18, 1869. The Chair will be taken by JOSEPH W. PEASE, Esq., M.P., at Half-past Six o'clock. CHARLES GILPIN, Esq., M.P.; WILLIAM FOWLER, Esq., M.P.; CYRUS FIELD, Esq.; and Rev. A. MACKENNAL are expected to address the Meeting.

COLONIAL MISSIONARY SOCIETY.

The ANNUAL MEETING of the COLONIAL MISSIONARY SOCIETY will be held in the WEIGH-HOUSE CHAPEL, FISH-STREET HILL, on THURSDAY EVENING, May 13th, 1869.

The Rev. THOMAS BINNEY will take the Chair at Half-past Six o'clock.

The Meeting will be addressed by the Rev. A. RALEIGH, D.D., Rev. W. ROBERTS, B.A., Rev. W. M. STATHAM, and F. ALLPORT, Esq.

UNITED KINGDOM BAND OF HOPE UNION.—The FOURTEENTH ANNUAL MEETING will be held at EXETER HALL, on TUESDAY EVENING, May 18th. W. D. LUCAS-SHADWELL, Esq., J.P., will take the Chair at 6 o'clock.

Speakers: Rev. J. FLEMING, B.D., of Camberwell; Rev. G. W. M'CREE; Rev. JAMES TOWERS, Birkenhead, and HENRY VARLEY, Esq.

Five Hundred Band of Hope Children will Sing during the evening. Tickets, Reserved Seats, 1s.; Area and Gallery, 6d., may be had as follows:—Mr. W. Tweedie, 337, Strand, and at the Office of the United Kingdom Band of Hope Union, 5, Red Lion-square, Holborn.

ATTEMPT TO OPEN NATIONAL MUSEUMS AND GALLERIES ON THE LORD'S DAY.

Mr. Gregory's Motion is postponed "till after Whitsuntide." Advantage should be taken of this for sustained and increased efforts to avert the threatened evil. Let Petitions be multiplied against the Sunday-opening, and for increased facilities for all to use the Institutions on Week-days.

There have been presented 61 petitions, with 8,374 signatures, for opening on Sunday, and 599 petitions, with 122,561 signatures, against the opening.

FORMS OF PETITIONS, LEAFLETS, &c., may be had on application to the Lord's Day Observance Society, 29, John-street, Adelphi, W.C.

JOHN GRITTON,
5th May, 1869. Hon. Secretary.

The Society is greatly in need of Funds.

ROUEL ROAD CONGREGATIONAL CHAPEL, BERMONDSEY.

PASTOR.—REV. GILBERT McALL.

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Contributions are earnestly solicited towards the Building Fund, that the new Chapel may be opened free from debt.

Accommodation will be provided for 1,000 Adults, and for 700 Children in the Schools.

Donations will be received by the Treasurer, Arthur Marshall, Esq., Peckham-rye, and 101, Leadenhall-street, City; Rev. Gilbert McAll, 43, Upper Grange-road, S.E.; and at the Office of the *Nonconformist*, 18, Bouverie-street, Fleet-street, and the *Christian World*, 13, Fleet-street.

Among the chief amounts already promised are:—

	£	s.	d.
S. Morley, Esq., M.P.	500	0	0
London Congregational Chapel Building Society (Grant)	250	0	0
Ditto (Loan)	250	0	0
W. Tarn, Esq.	150	0	0
W. W. Beare, Esq.	150	0	0
J. Remington Mills, Esq.	100	0	0
Coward Trustees	100	0	0
A Friend	100	0	0
S. Bevington, Esq.	50	0	0
J. Crane, Esq.	50	0	0
T. Simpson, Esq.	50	0	0

THEIR ROYAL HIGHNESSES the PRINCESSES LOUISA and BEATRICE have honoured PROFESSOR PEPPER'S Lecture with their presence; evincing much interest in the Experiments with "THE GREAT LIGHTNING INDUCTORIUM."—STOKES "ON MEMORY" at 12·30 daily.—"ROBIN HOOD" and "his Merry Men," musically treated by GEORGE BUCKLAND, Esq., introducing Spectral and Scenic effects.—Pichler's "ASTROMETROSCOPE."—Woodbury's "PHOTO-RELIEF PROJESS," with DORÉ'S pictures of "ELAINE," combined with the varied Easter Novelties, at the ROYAL POLYTECHNIC.—One Shilling.

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References to parents of pupils, and others, if required.

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Mrs. and Miss FLETCHER purpose OPENING a SCHOOL for a select number of Young Ladies at Christchurch, Hampshire, on August 2nd, 1869.

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